THE UNITARIAN

February, 1910

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN

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THE UNITARIAN

IN THE MIDDLE STATES AND CANADA

At the annual meeting of the Unitarian Conference of the Middle States and Canada held in Buffalo November 11th it was voted:

> *That effort be made in our churches to increase the subscription list of The Unitarian by one third, to the end that the magazine may be strengthened and bettered;*
>
> *That our Secretary be heartily thanked for having made it so useful an instrument as he already has made it under the difficult circumstances of its beginning;*
>
> *That it be made, if possible, more a magazine for the layman and the home, with greater variety in its contents.*

We appreciate greatly the cordial spirit of this action. In a vital sense THE UNITARIAN is more than a Conference organ; it is a national exponent of the liberal faith and the progressive method of religious enterprise.

But it is a child of this Conference, and, we believe, an expression of our Conference spirit.

In accordance with this recommendation of the Conference we propose this year to widen the scope and increase the variety of our matter; that THE UNITARIAN may become "more a magazine for the layman and the home."

In accordance with the recommendation of the Conference will the churches endeavor to increase their support of THE UNITARIAN one third?

Is it not not worth while helping its influence to grow and its work to become wider extended?

Such an increase in its support will surely strengthen THE UNITARIAN: and we promise as well that it will be made better.

THE UNITARIAN.

Vol. V (New Series.) FEBRUARY, 1910 No. 2

NO great religious movement ever prospered, except to the degree in which it became a *laymen's affair*. The prophets of Israel were not of the Temple; Jesus and his disciples were not of the priesthood. The Protestant Reformation had its leadership indeed in Luther and other clergymen, but it drew the vigorous support of resolute laymen conspicuous for achievement. The English Commonwealth was no minister's affair, though so much that affected religion was involved in its crisis. Wesley's great power lay in his gift to draw men into active service. When Unitarianism began to be an issue in New England it was the reproach brought by the opposition that so many "secular interests" rallied to the liberal cause: which meant that men prominent in affairs not ecclesiastical became vitally concerned in the cause of the more generous faith.

———o———

HOW is it with our Unitarian cause, today? Is there another Protestant denomination in the land whose affairs are so predominantly directed and controlled by its clergy? Not because the ministers want to usurp authority—but because the whole enterprise is abandoned almost wholly to their hands. What they do not do, the women are expected to do. We do not believe that this is a healthy condition: and we know that it is not a condition peculiar to our body. Yet the tradition is more positively fixed with us than with others that laymen shall chiefly listen to what the ministers have to say, eat the suppers which the ladies have to serve—and pay the bills. We hail signs of more vigorous laymen's activity. The Laymen's League has certainly a great opportunity—if it is not missed: the Y. P. R. U. might easily become several other things than what it is, to the stimulation of virile activity amongst younger people—men and women too: and the multiplication of local men's clubs with hearty programs of practical good work is a pleasing sign. Let every thing be done to encourage the average Unitarian man in the pews to assert his manhood efficiently for progressive things and to become a bit impatient when the minister or the women run it all.

———o———

AN interesting thing is happening about the country, and, just now, focussing on New York. This is a gigantic laymen's movement amongst the Congregational, Presbyterian and Methodist churches to accumulate a vast fund for the Christianizing of the world. "America for the Salvation of the world" the watchword is. The movement is directed entirely by laymen; great mass meetings are held; banquets spread and energetic canvass methods prosecuted.

Great chains of associated activity stretch from city to city to make the enterprise actually nation-wide: the receipts of money are enormous,and the thrill of enthusiasm contagious. And as we write, it seems to grow from more to more. Even the New York newspapers think it worth while writing the story up—which signifies much.

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WE do not much believe in the thing these laymen are working for. Their ideal of religion is narrow, and their method of salvation intolerant. But the way the thing is being done is magnificient. Whatever may be the value of it to the benighted heathen waiting to be saved abroad, it has a wonderfully stimulating effect on the church interest of the lay people at home who are caught up in a genuine enthusiasm of togetherness for a religious cause. We liberals may make up faces at the folly of the whole foreign mission enterprise, and talk of the heathen at home (in New York city for instance),—but it would do us a tremendous amount of good if we could get our people as eagerly enlisted for anything—even a mistake—that called for sacrifice and hard work.

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AND, now that we think of it, what a tremendous thing it would mean if all the people who don't believe in foreign missions and such folly should get vehemently aroused to the enthusiasms of raising a fund—a veritably effectual fund—for the carrying of a gospel of pre-eminent common sense in religion to the lost and the losing of New York's East Side: a fund of millions to be devoted to some strong and eager attempt to ease up the inequalities of social injustice, banish the ignorance of archaic industrial delusions and rid one city of the crimes and iniquities of custom-approved wrongs that make the life of our cities fall in manhood and civilization for a vast proportion of the immigrants who come into it. A million dollars for preaching a veritable Kingdom of God at home—a religion focussed on righteousness, reason and brotherly love in terms that mean salvation from conditions that are pagan. Have any Unitarian laymen ever thought of that? For if Unitarianism means contempt for what other Churches call "saving heathen" abroad, and a supine complaisancy as regards the submerged condition of the real "lost" at home,—what are we here for, anyway?

———o———

THE *Western Conference News-Letter* comes to us this month in a new and attractive form, being a sixteen page magazine of the size of The Unitarian and a neat cover. Rev. Ernest C. Smith, Secretary of the Western Conference, is editor, and with him are associated Rev. Chas. P. Wellman, former editor of *Old and New*, (which is merged with the *News-Letter*) Johnson Brigham, Frederick M. Bennett, J. B. MacCarthy, and Mrs. E. A. Delano. The articles are short and pithy and the news from the churches well presented. We believe that the Western Conference has made no mistake in putting its organ in this more dignified and substantial form, and extend to it heartiest congratulations and assurance of cordial good-fellowship.

———o———

The decline of the reliance upon absolute authority is one of the most significant phenomena of the modern world.—*Excerpt from Dr. Eliot's Definitions of the "New Religion."*

Progress of Unitarian Ideals

By REV. WM. S. MORGAN, PH. D., of Albany

WE are living in the most significant age of all history. If one had the insight of Fechner's world spirit to realize with the grasp of a great intuition what is taking place in human souls, the progress of humanity would appear so rapid, the evolutionary stream moving with such compelling force as to impress one that the greatest revolution of all times was taking place. It will thus appear to the future historian. Humanity is moving onward. The ideals of a liberal religion are prevailing irresistibly. This development is assuming many forms but it is world wide in its scope. It is a leaven in the orthodoxies of all the religions of the world; it is not confined to any form of ecclesiasticism and transcends its limits.

This progress can be characterized as the victory of natural religion. The whole soul of man is making insistent demands. It requires the mind as well as the heart, the intellect as well as the emotions. It believes in the untrammeled mind. It refuses to be held in check by the assumed authorities of a church or sacred scripture. It finds its only authority within the human soul. It is prepared to take the responsibility of the thought and conscience of humanity. It proposes to examine any dogma, however ancient or sacred in the light of its own reason. It will not be discouraged by philosophical systems or the inability of reason to discover truth or be persuaded to accept unreasonable attitude of thought in the name of mysteries. It revels in the freedom of mind which should always be the privilege of the children of God. Hegel has it: "The history of the world is none other than the progress of the consciousness of freedom." Our liberal religion gives us this very consciousness.

It also places the emphasis upon character rather than belief. It accepts no substitutionary schemes of salvation. It reduces religion to its lowest terms. It accepts the epigramatic definition of religion given by Jesus—Love to God and love to man. Thus it is a religion of the whole soul, enlisting all its primary principles. It demands its best thought, its noblest emotions, all its hopes, ideals and aspirations; and above all the embodiment of these in practical activity Love to God! Love of all that is ideal; the true, the beautiful and the good. And if any one be at a loss to realize what this means, the best interpretation of love to God is love to man. Not love to man as an empty sentiment but as a deep and permanent principle of action. Love to man both as an individual and as society. This sort of religion is making an ever wider appeal. It is purely human. It does not depend upon any sort of a supernatural revelation; it requires no plan of salvation; it refuses to think entirely in the moulds of theological shaping; it is the natural expression of the religious heart of humanity.

It will pay us to examine some of the causes which are bringing about the progress of liberal religion. The scientific impulse is responsible for a greal deal of this progress. This has taught us to study history with the proper perspective. The distinction between profane and sacred history is no longer sufficient to cover up the crudities of an earlier time. The critical spirit places all literature on the same plane. It teaches us to distinguish between the myths and legends of the Bible and any bit of true history it may contain. It refuses to substitute a mythological for a scientific account of the creation. It refuses to allow Jesus to be taken out of the category of human beings by accepting the legend of his miraculous birth. We are not relating these things because of their value for thought but because of their value for practical religion. For we must ever keep in mind that the work of the historian and critic in the department of religious knowledge is simply preparing

the way for better things. Science here is just a voice in the wilderness calling upon us to prepare the way for a more splendid religion. When the true estimate is placed upon the legends of the creation and fall of man and the miraculous birth of Jesus then religion is enabled at once to address itself to the actual problems of life and character. It is contended and very properly that the pulpit is no place for theological lectures but for sermons which will vitalize the life of God in the soul, that will afford an inspiration for the coming week, that will give solace in sorrow, that will plead for the widow and orphan and all the oppressed ones of earth. But mark you, back of every sermon is a philosophy. Every preacher has a theology. Out of the depth of the soul we fail to see how a sermon can be more inspiring with uncritical presuppositions than one based on a rational view of criticism and history.

Nay, we go a step further. A rational religion challenges the best there is in the individual. When we accept the work of criticism and see that the Bible grew as grows the grass, naturally out of the human heart, place proper estimate upon its myths and legends, we are at once forced to accept a plan of salvation for which we are entirely responsible. Seeing that the world was not made according to the Genesis legend, that man did not fall from an original state of perfection, that Jesus did not come into the world to save this fallen humanity, that he did not make an atonement on the cross for any soul, we are compelled to accept the only salvation that is left to a human being—salvation by character. This throws each one back upon self-reliance. This assumes that all that is necessary for salvation is an inalienable possession of each soul. A human soul is an inlet; the infinite ocean of God's regenerative force is always at its command. It is the right of every human being to say, "I and my Father are one," actually one. No mediator is necessary. "In Him we live and move and have our being." Self-reliance is one of the marked characteristics of our present civilization; it is most necessary and it is the business of religion to teach it. In no little measure we must thank the higher criticism of the Bible for preparing the way for such a consummation.

The results of the higher criticism are gradually permeating all the Christian bodies. It is safe to say that some theological institutions and ministers in all of the sectaries of Christianity accept its results. Research along these lines has also aided us very materially by the use of the comparative method. All the great religions of the world have their sacred scriptures. In all of them can be found ethical truth of the noblest quality. Sermons on the mount have been preached by Confucius, Sakya Muni, Zoroaster, Mohammed and other great founders of religion as well as Jesus. The same views are entertained in respect to these literatures, their sacredness, infallibility and superiority. But the distinctions we have learned to make between legend and actual history enables us to put the proper values upon non-christian bibles and the better to appreciate our own. In the sixth century before our era, it is said Sakya Muni or the great Buddha, made himself incarnate in his mother's womb, and an immeasurable light appeared throughout the world. The reign of peace began.

"The blind received their sight; the deaf heard; the dumb spake; the crooked became straight; the lame walked; all prisoners were made free from their bonds; in each hell the fires were extinguished; the wild animals ceased to be afraid; the illness of the sick was allayed; all men began to speak kindly." The angel host rejoiced; an aged ascetic heard the angel host and asked to see the boy. What a beautiful legend and how similar to our own legends of the birth of Jesus. The Buddha and Jesus came into the world to found a kingdom of righteousness, to preach the gospel of love to God and love to man, and it was very proper that the imagination of their disciples should be filled with poetry and tenderness. It is also well that we keep the historical fact in mind.

The result of criticism and comparison

is to show us a religious humanity. They reveal the religious heart of man. The nations of the world are the offspring of God. Religion is therefore an original and common property. The same longings, aspirations and ideals move the human heart; there is the same striving after righteousness, the same feeling of unity with the power of which we are a part, the same sense of communion with divine; in all ages the soul of man has poured out its longings in beautiful hymns, in sacred scriptures, in laws for the governing of conduct and in reverence for the great religious leaders. And all these leaders had the instinct of revealing the primary instincts and qualities of the soul. Surely this broader outlook gives a new inspiration to our time. It makes essential religion more valuable to me since I know it to be shared by humanity. I do not worship alone. My sense of religion flows through every child of earth and this gives it an impelling dignity and worth to me. Is it not worth while to have a religion divorced from ritualism and creed and authority, which is as universal as the air we breathe and as natural as a bit of landscape or a beautiful flower?

The impulse which has come to us from the notion of the immanence or indwelling of God has been one of the greatest causes of the tendency toward a liberal religion. Consider what this means. The center of God's being is everywhere the circumference beyond the bounds of thought. He is a universal force. He is in the stars and interstellar spaces. We speak of deserts, solitary woods and forests and lonely mountain tops but God is there. He broods over the deep and His presence can be felt in every nook and corner of the infinite universe. Thus no planet is uninhabited for the Divine Presence is there.

We feel the presence of God in the light and shade of nature. He shapes and beautifies the flower, builds the architecture of the blade of grass, gives strength to the majestic tree; He causes the ebb and flow of the tide; He warbles in the bird, babbles in the brook; He marshals the atoms to form the crystals of gold and silver and diamonds and all the precious stones; the snow-flake is His purity, the green sward and the golden wheat the weavings of His garments; the whole of nature, all her moods and tenses is the expression of the immanent God. God is instinct to the animal. He guides the eagle's flight. The beaver builds his dam through his power. The sparrow with a broken pinion does not fall to the ground without His knowledge.

We give scientific names to the various workings of God in nature, but this does not change the fact. God manifests Himself in the great forces. He incarnates himself in electricity. God in the last analysis gives motion to the street car and illumines our homes and streets. He is sunlight and gaslight and electricity. He holds the planets together and we call it gravitation. He is the binding force of the electron and atom. He sleeps in the mineral, awakes to consciousness in the animal and is wide awake in man. He shines in the stars and swings the planets upon their orbit. He is in the homes of the poor as well as in the palaces of the rich.

God dwells in humanity and has shaped its history. Empires have risen and fallen through his power. He gave great prophets to teach the children of men to live righteously, Sakya Muni in India, Zoroaster in Persia, Mohammed in Arabia and Jesus in Palestine. Great poets came, Homer in Greece, Dante in Italy, Gothe in Germany, Shakespeare in England; they sang the eternities because God sang through them. Great patriots came, Garibaldi, Kossuth, Brutus, William Pitt and Washington; these loved their country through the love of God. Scientists and philosophers came, co-workers with God. The discoverers, Da Gama, Cook and Columbus went to sea guided as surely by the Universal Presence as the wild fowl in its flight. And what shall we say more? God is incarnated in every human soul. This is our inspiration and consolation; this is righteous impulse and sympathy and love and all that is fine and noble in our nature.

Such a view of God shames our narrowness. We might as well try to place the atmosphere in a pint bottle as try to confine such a God to the theology of Christianity or any other religion. Such a view emancipates us from the machinery of religion. All religious books, symbols, ritual, ceremony, belief, are the barest suggestions of the infinite presence. We take it, that when the notion of the immanence of God shall fully dawn upon humanity, it will drive us all to seek reality rather than some trifle to suggest it. Meanwhile the God of the milky way and North star as modern man thinks of Him is broadening the mind of man and making for a nobler type of religion.

Another great impulse making for liberalism is the notion of the present kingdom of God. Indeed, we should go as far as to say that this impulse will be the chief liberalizing element in religion for it is none other than a recognition of the broader applications of religion to the needs of humanity. Love to man was fundamental with Jesus. The modern world is beginning to re-discover this principle and apply it.

The complement of love to God is love to man. Our bodies are the products of the same causes. Our minds are the product of the Divine mind. We are bound together by similar heartbeats, similar longings after God. Everything truly human is universal. Mother love is a common property of our race. We all feel the loneliness of self-consciousness; we all need the Divine consolation in our sorrows and trying experiences. Verily, humanity is one. Then we must not think of humanity only in the terms of effect—effect of a great cause. We are all vitally connected with God at present; the Divine mind is in us all. This is what we mean by saying that each soul is divine. We must think of the fourteen billion more or less human beings as having the same universal spirit dwelling in them, as being temples of God. This explains why religion is universal, why great historical movements sweep through tbe whole of humanity. Then we are brothers indeed. This is the necessary complementary truth. Humanity is the body of God. We are each members one of another. Paul saw this. Our biology sees it even more clearly. Each human being is a cell in the body of humanity. Each cell depends upon every other cell for its weal or woe. Each cell in other words must live for all the cells. The vision of Jesus gave him the depth of this reality. He gave it to the world in the parable of the good Samaritan and when he defined religion as consisting in the two great commandments. A full realization of such a great principle would bring about the kingdom of God here and now.

But the pure gold has been embedded in historical incrustations. Otherworldliness has been largely responsible for the forgetfulness of human brotherhood. The early Christians felt the kingdom of God was at hand. Later Christianity lost heart about it and thought it could not be brought about except in the world beyond. It did not really pay from this viewpoint to try to establish the kingdom of God here. "Earth is a desert drear, heaven is my home" became the prevailing attitude. Humanity was divided into two sharply distinguished sections, the world and the kingdom. The world was hostile to God. Indeed most of the kingdom, if not all, was comprised in the church—the Christian church. Thus a small fraction only of our glorious race came within the kingdom. The world belonged to the evil forces; it was in enmity against God; it was not of the kingdom. The heavenly Jerusalem absorbed the life and attention of God's people. They "confessed that they were strangers and pilgrims on the earth." They desired a better country, that is—an heavenly." We can well see such a conviction became a discouraging thing for our humanity. The logic of it was an entire neglect of things earthly. Indeed, there was a sort of a glorification in having earthly conditions as miserable as possible in order to intensify the glory that should be revealed beyond the veil. This developed intense individualism.

No one has given a better exposition of

the extreme individualism which otherworldliness created than the great Puritan, John Bunyan, in "Pilgrim's Progress." The dreamer saw the Pilgrim walking in the fields as he was wont "reading in his book," and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying "What shall I do to be saved?" "So I saw in my dream, that the man began to run; now he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on crying, Life, Life, Eternal Life." His good neighbors followed him and entreated him to return. "You dwell," said he, "in the City of Destruction (the place also where I was born); I see it to be so." In other words Pilgrim's supreme ambition was to save his own soul irrespective of what became of his wife, children, fellow citizens and neighbors. The truer impulse would have been to remain at his post and do all in his power to prevent the impending calamity. The present world needs another type of Pilgrim, an altruistic pilgrim that will spend his life in saving the social order, that will labor to bring about the present kingdom of God.

Another result of this attitude was the divorce of religion and morality. Religion became a matter of church and creed and ritual; morality was quite a different thing. Morality, it was contended, could not save the individual. He might live a strictly moral life, be immaculate in the observance of all the virtues, honest in all his obligations, obedient to his vision of truth , splendid in his character,yet he could not be saved because he was not religious. There is, however, an absolute unity between morality and religion. The moral life is the religious life. The man that follows truly the dictates of his conscience is the truly religious man in conduct. Nothing saves an individual—saves him for true manhood, for splendid character and for all the uses of society but morality. The distinction between religion and morality was not made by Jesus. It was made by a later Christianity in the interest of individual salvation. A better day is dawning. We are beginning to see that individualism needs the complement of altruism, otherworldliness is giving way to worldliness in the best sense, individual salvation is finding its complement in social salvation. Good moral conduct is essentially a social affair. We cannot live unto ourselves.

The star of social religion is rising. Verily the kingdom of God is at hand. Everywhere there are souls with a vision of righteousness, not a visionary attitude, but a vision of practical application as well as an insight to right relation between man and man. Gradually and surely principles of righteousness are being applied to municipalities and states. As never before social conditions are being studied. The world in which we live is now considered worth while. The wilderness must be converted into a garden of the Lord. We are aiming for the city beautiful so that the dwelling place of human souls shall give them aesthetic associations uplifting to the imagination. We demand a city sanitary, so that the ravages of disease may not prevent the usefulness of the individual to the community. We are aiming for the city moral in government in which all things shall be conducted for the benefit of each and all of the citizen. We are aiming to diminish the incompetency of poverty so that the individual may avail himself of the avenues of improvement and culture. We are aiming for a more universal and better education so that all may enjoy the world in which they live, so that all may appreciate the efforts of the human mind in science,art, literature and philosophy. We are aiming for equal opportunites in the struggle for existence so that the capable may not take undue advantage of the weak and struggling. We are studying as never before the causes, cure and prevention of disease and crime. Our idea is the removal of the poorhouse and the prison entirely from our civilization. Now all this is religion of the best kind. It is the religion that Jesus was constantly preaching—the great kingdom of God.

This is the gospel of love to man and nothing is making more for a liberal attitude in religion. Any kind of a theology must be narrow. It is always made for a purpose; it is simply the expression of an age. The best theology we have today will be junk in the fiftieth century and even long before that. It is the effort of a thinker to state intellectually the way things look to us in religion. But the gospel of love to man is universal now and always will be. Good deeds know nothing about orthodoxy or liberalism. A group of ministers may come together to discuss theology and there is no end of trouble. But when they come together to help humanity they are in a different atmosphere. It is the human heart appealing to the human heart. Love to man fires our philanthropy, overcomes our prejudices and comprehends our theology in the language of a great emotion and passion-love. A human being in need does not require theological disquisitions but a helping hand. We do not thus undervalue theology: we need a rational theology and always shall. Religion needs its scientific background just as much as engineering. We are simply calling attention to the universal elements in religion. Practical religion is love to man. The exercise of this practical religion is bound to re-act upon our theology and broaden it.

The Unitarians are endeavoring to embody these great ideals. The Unitarian church is the church of the two commandments. It receives with gratitude the scientific impulse; it takes as a compelling force the gospel of love to God and love to man. These great ideals are making rapid strides in our time and in this we rejoice. The gospel of love to man, once more becoming dominant must not rest until every human being shall live by it. It will cause all unrighteousness to leave the earth forever. It will burn all our racial hatreds in the furnace of good-will. Crime shall be no more. Man's inhumanity to man shall cease. The barbarism of war shall be buried deeper than did ever plummet sound. We shall be co-workers with God. Our economic and social problems shall be solved. And this earth, this world, so dear to us, shall be heaven indeed. When this shall come to pass theology will also wear a more universal garb. Religion shall be truly liberal.

The divinity of human nature is asserting itself. Humanity has never been a fallen but a rising humanity. Ever since man emerged from the lower animals and became a living soul he has been reaching out after the great ideals, imbedded in his life. The golden age is in the future and not in the past. The creation of man into a state of perfection is a beautiful legend and there is a deep philosophy in it. "Be ye, therefore, perfect even as your Father which is in heaven is perfect," said Jesus. This is the prophetic perfection of the ideal; the legend simply reversed the process; it projected the ideal perfection of man into history instead of into futurity. The man that is to be will be finer than historic man ever could have been. Progress onward and upward forever is our fond hope. All the evidence up to date is in favor of such a view. The world is growing liberal; it cannot do otherwise. Witness the development of the past fifty years. We have been celebrating the centenary of Darwin's birth and even in the most conservative publications we have not seen a word uttered against theory of evolution for which Charles Darwin and Alfred Wallace were sponsors. It is very rarely nowadays that one can hear a sermon contending for the eternal punishment of the wicked. The belief in the theory has not entirely disappeared but it certainly has not the hold upon the minds of Christians that it once had. All these things are indications that we are living in a large and charitable air. Obtuse indeed must be that mind that does not realize the progress of the ideals for which the Unitarian body stands. We do not claim these ideals as our own. The free mind, the assertion of reason in the domain of religion, the insistence that religion must comprehend the whole man and not leave out his intellect, the belief that men and women can be saved by char-

acter alone, the hope of social as well as individual salvation, the present kingdom of God, and other great ideals are not our exclusive property, but we cherish them with a growing number of liberals in religion.

The Unitarian Church Both Christian and Evangelical

By REV. RICHARD W. BOYNTON, of Buffalo, N. Y.

I.

THE claim which I advance in behalf of the Unitarian Church is one that many would be unwilling to admit, one in fact, that is generally and even vehemently denied. My aim is to show, if I can, that the Unitarian Church is both Christian and Evangelical, in the true meaning of those words.

The true meaning may not be the meaning given to either word in current popular use. One who has made any study of language is well aware that there is a constant tendency toward the debasement of certain words, which have to be rescued from utter pollution by harking back to their original and proper meaning. Especially words that have come to be used in a narrow and partisan sense need to be restored to their early, inclusive significance. Otherwise they suffer a permanent deterioration, and some new and perhaps less happy term has to be invented to apply to the nobler thing that they first named. "O liberty!" cried Madame Roland, "how many crimes have been committed in thy name!" Crimes enough, one may fairly assert, to incline the lover of his kind to hate liberty as much as he ought to hate oppression, but for the notorious fact that what has been hailed as liberty has been too often oppression masquerading under the other name. So it has been with what called itself Christianity. Was that Christianity which organized and carried through the Massacre of St. Bartholomew, which filled Holland with graves of martyrs for religious freedom, which burned John Huss and Servetus, and many another soldier of the cross at the stake, and which hung the witches at Salem! In a great modern history, being issued in many volumes, we find one whole volume entitled the "Wars of Religion," and when we open the book we learn that it deals with what called itself the Christian religion in Europe, not so many hundred years ago.

If the name Christian has been thus debased and defiled, so as to need rescue by returning to its original sources in the words and spirit of Jesus,—which return these later centuries have been more and more disposed to make,—so also the word Evangelical has had its meaning narrowed into a petty, sectarian name, and equally needs expansion to recover its early, noble significance. Evangelical should mean, "according to the gospel," nothing more nor less; especially nothing less. There is no justification for confining it to mean, as some do, according to my reading of the gospel, or according to Calvin's reading, or Wesley's reading, or Moody's reading, or any other man's. The word is Greek in its root, and means first of all "good news". Where the command is given at the end of Mark, "Go ye into all the world and preach the gospel," an early Christian reader would have understood by gospel "the message of good news." Where it says also in Mark that "Jesus came into Galilee, preaching the gospel of God," or as Matthew has it "the gospel of the kingdom," what an early reader would have understood is "the good news of God," "the good news of the kingdom." That "good news," certainly cannot have meant what has later come to take to itself the name of "evangelical" belief; belief in a plan of salvation by which only a small fraction of all the myriads of mankind can be saved through accepting the blood of Jesus, while uncounted multi-

tudes who could not believe in what was taught about him, or who never even heard it, have been lost, or as some have charitably held, annihilated instead. When we would learn what is Christian and Evangelical, can we do better than go back of any possible narrowing and debasing of these words by the prevailing usage, and ask what they meant in their original, unspoiled sense? Such a procedure is our only hope of rescuing them from later corruption, and of being sure that our own thought,at least,starts from the fountain head.

There is always a temptation, in presenting a subject like this, to take the negative tone, and to point out, as might easily be done, that much of what currently prides itself upon being Christian and Evangelical in organized religion, in the earlier and more generous sense of those words is really neither, but some sectarian and unworthy substitute which is masquerading under the nobler name. Especially would it be easy to turn the argument against those bodies, and there are not a few of them in the religious world, who make the name "evangelical" a sort of shibboleth by which so shut out others whose enunciation of some phases of Christian doctrine is not exactly the same as theirs,—by showing that those bodies, with their sectarian and exclusive spirit, have no true comprehension of the meaning of "evangelical" in its broad, original significance. They are acting, towards certain followers of Jesus today, very much as his worst enemies while he lived acted towards himself, and after he was gone towards his disciples. The methods of persecution are milder now; but the spirit of persecution has not wholly died out of the world.

II.

But it is not in this spirit of denial that I am proposing to myself to speak about our faith. My purpose is not negation but affirmation. So, leaving at one side for the present all questions of current belief, I ask you to go back with me to the gospels themselves, to study the question we are raising in their light, and then to return again to our present perplexities, perhaps helped by what we have learned.

When we turn to the pages of the gospels, we find ourselves obliged to deal not with a single narrative, every part of which is equally clear, and the conclusions to be drawn from it undeniable. Rather, we have a four-fold strand, or rather stratification of the story, in the accounts of Matthew, Mark, Luke and John. They do not all agree, even in what we should call essentials; and where they differ it is often not easy to decide which is in the right. I cannot here go into the vast and intricate science of New Testament interpretation which has grown up from the necessity of finding some rational key to the puzzling phenomena presented by the books themselves. I can only ask you to trust that I am familiar with the methods and with the assured results of this science, and am not wilfully misleading you as to matters of fact, even where they may seem strange to your natural preconceptions.

Now, there is a distinction which is seldom sharply enough drawn in our reading of the gospels, but a most needful distinction if we are to study them to any real profit; that, namely, between the religion of Jesus himself, and the quite different religion of the church that grew up after him. If we are asking, What is Christian? what is Evangelical?—we surely want his judgment in the matter, not that of some follower of his, however faithful. He is the fountain-head. But just because all the accounts we have of him were written down by his followers and he himself left not a word in writing, a constant confusion of *his* religion with *theirs* meets us when we search the pages of the New Testament. It is quite generally supposed that what he taught and what they understood him to mean are one and the same thing, and that quoting the words of his followers is in all respects equivalent to quoting his own words. But the evidence that on the gravest matters they wholly misunderstood him is too clear to be ignored; though so faithful were his reporters to his spoken words

as well as to their own thoughts about him that even when there seems to be a great gulf fixed between the two we can often cross it, with the help of genuine sayings of his that have been preserved.

There must have been a difference, surely, between Jesus' point of view, looking out upon the world as he saw its perils and its needs,and the disciples', in which whatever the scene was, he must always stand forth as its central figure. The earliest of the gospels was notwritten until a generation after his death, and in this space of time the idealizing imagination, which never fails to find its inspiration in such a figure, had been long enough at work to invest his person with a glory beyond that of our common humanity. This was a process that went on with steady steps until, three hundred years after his death, Jesus was solemnly declared by a great church council to be the second person of the Trinity, equal to God himself. Standing at a point some thirty or forty years after he had left the world, we can see this process actively going on. Thus when the earliest gospel, Mark, was written, the spirit voice had already been heard speaking out of heaven at his baptism, calling him the well-beloved son; already his miracles of healing had been set in the forefront of the gospel story, against his express commandment, in order to gain a reverent hearing for the teachings farther on; already he had stilled the storm and walked upon the waves, and ascended the mount of transfiguration, and been hailed by Peter as the Messiah. But not yet, nor until Matthew and Luke were written,some years later, had the angels sung over his birth and the wise men sought him from afar; not until Luke's gospel had assumed its present form was the story of the virgin birth a part of the efflorescence of Christian mythology; and not until John appeared, fully half a hundred years after the earliest of the others, was Jesus first hailed as the eternal word made flesh,—a long forward step in that theological exaltation of his person which ended in his being proclaimed "very God of very God."

In the midst of all this perfectly inevitable distortion due to the admiration of his followers, as they stood farther and farther away from the living personality of Jesus, in their natural attempt to account for the impression which his memory made upon themselves,it is only with the greatest difficulty that we can understand what Jesus really was and thought. The problem of recovering his personal consciousness from what I think we have to call the enormous, though perfectly unintentional, bias of his biographers—a bias that we cannot fail to note in the biographer of any great man—is the central problem of the New Testament. The problem is far from being solved. When it is fully solved we shall understand better what both Christian and Evangelical mean than we understand this now. Yet its solution is of such consequence that I cannot refrain from suggesting, in the direction that our thought is taking, whither I think the ultimate issue must point. It might be thought that, since the mind of Jesus cannot be known to us except through the recorded testimony of those who were about him, there is little hope of ever reaching with complete assurance back to himself. Some scholars have therefore grown agnostic on this point, and hold that nothing certain can be known. However, there is one fundamental distinction that I think we are obliged to draw. One is aware of how much evidence on the surface of the narratives can be presented against the view that I am about to suggest; but it seems to me to be simply on the surface. In a word, what I want to say, as dividing off forever Jesus' own religion from that of his disciples who gave us the gospels and the early development of the Christian Church, is that his religion *was never a religion about himself.* That was the religion of his disciples. What they had to teach the world very naturally dwelt about him, the honors and titles that should be accorded him, and his relative rank in the economy of God. His own religion was of far simpler mould not doctrinal but practical, not concerned about honors to be paid to himself as

the divine Christ, but concerned with every man's moral and spiritual life, with a man's secret relation to God, his heavenly Father, and his dealings with other men, his earthly brothers.

The evidence on which this conclusion is based could only be presented in an elaborate course of lectures dealing with the principles of gospel interpretation. But I think it must commend itself as reasonable to any open mind. The gospel *of* Jesus has been insensibly changed into a gospel *about* Jesus; though there is so much evidence, in his most characteristic sayings and parables, as in the Sermon on the Mount, that he was profoundly unconscious of himself, and was thinking only of human souls living a divine life with other human souls here in this wondrous universe of God. Of course we are facing here a problem of singular intricacy and complication. We are endeavoring to penetrate to the secrets of the inner consciousness of an Oriental teacher, who lived many centuries ago, and who left no written word as authentic testimony to his thoughts. We have to see him through the medium of four divergent accounts, taken from those who had been with him, at first handed on by spoken tradition, and then put into writing in a language other than his own at intervals of from forty to ninety years after his death. The one thing we may be sure of is that the foundations of Christian theology which are assumed to rest on particular texts in the New Testament are exceedingly shaky. It is not a region in which any careful thinker would care to be dogmatic. But at least the broad distinction that has just been drawn may well force itself more and more on the mind,—that where Jesus seems to exalt his own person we may suspect the bias of later discipleship, and only where he speaks so grandly and with such incomparable force and depth of the wider concerns of God and of humanity can we be sure that we are listening to himself.

III.

Is it not the bitterest irony of fate, that the religion of the Teacher who preached a pure spiritual democracy, in which every living soul alike had free access to the Father of unfailing love,—that this should have been twisted, as so soon it was, into a limited spiritual autocracy, with himself as the exalted head, and only those allowed to stand about him who described his rank in exactly the language which was laid down in the creed? It is undeniable fact of history that at one of the early councils of the church a delegate was trampled to death by the excited mob of opponents of his party, bound to have their way by force; and that the Nicene Creed itself, exalting Jesus to equality with the Father, was only adopted after long debate, and when political pressure, and threats of banishment for the opposition, had been brought to bear by the Emperor Constantine. This may show how far the church had travelled in four centuries from the mind of its Master. Yet what was so formulated has been the religion called Christianity, after him; and in its theology it is for the most part what calls itself Christianity today. For not yet do we see the pure and beautiful and reverent and tolerant and inclusive religion *of Jesus:* what is presented to us as Christian and Evangelical is still too often the well-meaning, half-mistaken, intolerant and exclusive religion *about Jesus.* Much of the narrowness, bigotry, pride of belief and caste-spirit against which he flung himself with such passionate resistance has been by his later followers piously baptised into his name, while some who have sought to find and follow the spirit of his life have been cut off from what calls itself Christian fellowship. This religion about Jesus has so far, even today in the minds of most people, taken the place of the religion of Jesus that when representatives of his own principles appear they are even denied the right to bear his name and to associate with his professed followers.

It has to be said indeed, that the religion about Jesus has never been wholly dissociated, in the darkest times, from the religion of Jesus. It has doubtless served as a tough outer skin to preserve the precious inner kernel of his gospel until

gentler days had come. The world now seems to have come some distance toward recognizing the distinction we have made. The only great obstacle now left to Jesus' own religion of love and tolerance and mutual service is that exclusive spirit which survives in the jealousy of earnest but misguided men as to the precise terms in which his nature shall be defined. For the adherents of the religion about Jesus, the faithful endeavor to keep the two commandments of love to God and love to man that he exalted counts for but little in determining one's standing as a Christian Mr. Moody once scoffed at this as what he called "mere morality." In the popular mind a Christian is one who has at some time or other publicly risen to his feet and announced that he loved Jesus, and accepted him as his Savior. That is the religion of the disciples who, following Peter, hailed Jesus as Messiah. It is all very well as far as it goes, but that is not very far. It seems to me clear enough where Jesus would stand on this issue. He was very little concerned with the attitude of others toward himself. Despite conflicting texts of whose existence I am well aware, nothing in the gospels is clearer than that he rebuked severely the earthly hopes and the political aspirations of his followers. He would not promise that James and John should have the seats on his right and left hand in the kingdom. And at the judgment, not those, who pronounced the shibboleth of his divinity aright, but those who had followed the dictates of humanity toward the hungry and naked, the sick and imprisoned, were to enter into eternal joy with God.

I do not propose to claim that the Unitarian Church ever has been or is now, in its daily practice or in its professed belief, in perfect accord with the exalted idealism of the soul of Jesus. To us he is a leader, with whom in these respects we have not caught up. But at least we have tried to follow him, rather than his disciples. Our history for a hundred years shows the sincerity of this endeavor. For it we have submitted to some degree of persecution, and have been almost uniformly excluded from common action by what bears the name of Evangelical Christianity. I submit the plain question whether, in view of the facts of the gospel that have passed before us, that name is deserved by those who make it their banner. We do not, however, deny to others the right to use any name that they care to assume We only protest against being ourselves denied the right to the name in its original and more inclusive sense. We claim to be both Christian and Evangelical, in the only full meaning of those words—in the sense in which Jesus would have used and understood them. Yet in this very claim on which I have insisted, our interest is not to prove ourselves justified and others mistaken. Little would be gained by that. Our interest is solely in freeing our vision of Jesus from the distortions that it inevitably suffered among his followers, and in having in our hearts and in our lives that love to God and love to man which he declared to be the fulfilling of the law and the prophets.

Now, at the end, it is to a Unitarian poet, Henry Wadsworth Longfellow, that we turn to give us the words that shall lift our thought out of the realm of mere discussion into the higher atmosphere of poetry and religion.

"The clashing of creeds and the strife
Of the many beliefs that in vain
Perplex man's heart and brain,
Are naught but the rustle of leaves,
When the breath of God upheaves
The boughs of the Tree of Life,
And they subside again!
And I remember still
The words, and from whom they came,
Not he that repeateth the name,
But he that doeth the will!
And Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet, in wood, and in wold,
By the shores of the Beautiful Sea.
He toucheth the sightless eyes;
Before him the demons flee;
To the dead He sayeth: Arise!
To the living: Follow me!
And that voice still soundeth on

From the centuries that are gone,
To the centuries that shall be!

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtleties of Schools,
And the craft of tongue and pen;
Bewildered in its search,
Bewildered with the cry:
Lo, here! lo, there, the Church!
Poor, sad Humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
'Not he that repeateth the name,
But he that doeth the will."

Isles of Shoals Reunion

The annual mid-winter Reunion of the Isles of Shoals Summer Meetings Association will be held at the South Congregational Church, Boston, February 22, (Washington's Birthday) with an hour of social intercourse from twelve to one; Luncheon at one followed by after dinner speaking. Rev. John Haynes Holmes of New York will act as toast master, and other speakers will be Rev. Frank L. Phalen, of Fairhaven, Henry T. Secrist of Roxbury, A. H. Robinson of Newton Centre, Rev. Elizabeth Padgham of Rutherford, N. J., Miss Marion McClench of Springfield, and Miss Marion C. Richards of Boston, Rev. Chester R. Drummond of Littleton, Mass. The Westland Quartette will also be present and assist in the program.

It is a good thing to control our own listlessness or moodiness, and work up some sort of surface cheerfulness for our neighbor's benefit. That surface cheerfulness is pretty sure to strike in.—*Isabel McDougall.*

Washington Heights Unitarian Services

A liberal movement of considerable promise has been opened at Washington Heights in New York City, under the direction of the Secretary of the Conference of the Middle States and Canada, with the support of the American Unitarian Association. Washington Heights is the upper part of Manhattan, about ten miles above the City Hall, and seven miles from the larger Manhattan churches. It is a beautiful residential section on the banks of the Hudson opposite the Palisades, and is built up largely of the more expensive type of apartment house characteristic of upper New York. Services were begun in a hall at 157th Street in November, but this place proved not the best location, and the conditions of the hall were not in all ways satisfactory, so that a large office room was leased for a year at a corner of St. Nicholas Ave. and 186th Street which is particularly fortunate in situation because at that point the trolley cross-town lines from the Bronx have their terminal, and perhaps the most important up-town station of the Subway is directly in front of the building where the services are held. The ministers of the greater New York churches co-operate in conducting the services, and a committee of ladies from the New York League has been appointed to assist in furnishing the little hall, which is to be known as "Emerson Hall." January 27 Rev. John Milton Scott preached on "Unitarianism: the Religion of the Future": January 9, Rev. John Haynes Holmes preached on "Is Unitarianism a Negative Religion?" January 16th, Rev. Thomas R. Slicer spoke on "Difficulties of Unitarianism, January 23d Rev. George H. Badger spoke on "The Divine Fact of Humanity." and January 30, Rev. Caleb S. S. Dutton on "The Intimate Note in the Liberal Faith." It is expected that a Sunday School will soon be organized: also a men's club for the discussion of Civic and Social problems.

Critical Chapters in History of American Unitarianism

I. "Beginning with Chapter One, The Naming of a Name."

OF course before the beginning of Chapter One came the Preface; with its interesting complexities of things which made the beginning possible: a paragraph of Beginnings in Hungary: and of Beginnings in England: and of the Eighteenth Century Forerunners; and of New England Arminianism: and Kings Chapel: and Priestley in Pennsylvania, and various other things which led up to the *denouement* of 1813-15. But these do not belong to Chapter One, though they helped to make it possible; for all these things might have been just as they were, and yet no Chapter One have come at all, had it not been for Jedediah Morse of Charlestown.

And Jedediah Morse of Charlestown was not a Unitarian, but the Unitarian's Mephistopheles,—the mischief-maker who forced the quarrel that split Puritan Congregationalism into two warring camps, and blazoned the word "Unitarian" scapelessly over the door-post of people who very much disliked the word but were forced to take it despite themselves.

We are not saying that Jedediah Morse of Charlestown was not exactly right, and the one most logical and consistent, and ruthlessly conscientious man that New England contained in the first decade of the nineteenth century; and we are not even asserting that he was not the best friend that Unitarianism ever had (just because he hated it so virulently but at any rate he was the man who forced the early Unitarians to take a stand they did not want to take, and persuaded the orthodox Congregationalists to withdraw from their fellowship and shut them outside the pale of their denominational stronghold: and so Unitarianism emerged as a separate factor in American religious life—and Chapter One began and ended.

In the middle of the 18th century (to cast a swift glance back into the Preface) came the wildfire of the "Great Awakening";—a sweeping rage of religious revival which had its beginnings in a sturdy impulse of Puritan ethical passion that was not lacking a strain of nobility,—but, under the leadership of exortic apostles not of the New England Puritan line, quickly took aspects of abnormal, emotional and unhealthily sensational excitement not pleasing to the more thoughtful congregations and ministers of the sea-board. Nearly all the more substantial churches of Eastern Massachusetts definitely stood aloof from the revival movement—but their opposition did not check this tide of passion —rather helped to augment it.

What did check it? Did it die out of its own over-passion in a reaction of emotional exhaustion? No, but something came into American life in the latter part of the 18th century which gave people something else than religion to think of: the contest for political rights: a people's growing passion for freedom: the birth pangs of a young nation getting ready to be born out of the travail of a great civil war, and at heart it wasn't something else than religion, but it was religion in another form,—such holy zest of patriotism as somewhat shared with the passion of the prophets of Israel, who were patriots in their religion before they were any thing else. The War of the Revolution stayed the tide of the great Revival of Religion—and the men who were leaders in the Revolution, Franklin, Jefferson, Adams, Washington and the rest, were not of the type of men whom the fever of emotional religious revival had touched at all. The issues of the war inevitably forced the churches to turn their thought more immediately to ethical, humanitarian interests and issues: and after the war was over those strongest and most influential churches of Eastern New England that had reacted most sanely from the wildfire of

the great Revival and had been most dominant in stimulating the ideals of civic righteousness in the hearts of the people, had lost the habit of preaching dogmas, or debating theologies,—their constant theme was the way of righteousness and the dignity of humanity.

The thing that happened, happened very quietly. No body was preaching heresy, anywhere. Simply a large company of New England Puritan ministers had stopped preaching orthodoxy. To be sure, in their studies they had been turning their attention to new ways of theological thought. Their opposition to the emotional practices of the great Revival had led them to look with close scrutiny into the validities of the theologies behind those practices; and the inevitable philosophy of revolutionary politics led them to inquire more deeply into the problem of human responsibility—and the results were away from Calvinism.

Liberalism has its sure logic of evolution even though its subjects are sometimes unconscious of its processes. These worthy divines honestly thought no doubt that to stop preaching dogmas in order to preach more practical religion was not in the least unorthodox; and if new conceptions regarding God, Human Nature, the Future State, etc., were growing on their secret souls, as interesting Perhapses at first, so long as these things were not brought into public utterance to fret the thoughts of congregations,—where was their hetrodoxy mischievous? At any rate the early liberals of New England stood pre-eminently for peace—and righteousness—and a gospel of practical religion.

But then *enter* Jedediah Morse of Charlestown with his fateful bomb-shell, —we had almost said in flippancy—with his theological Big Stick.

On another stage Morse would have been an Archbishop Laud:—in another setting and much ampler dimensions of spirit he would have been perhaps a Napoleon Bonaparte. Everything changed except his dominant instincts and some incidental tricks of temperment (for Jedediah was not lovable) he would have been a theological Theodore Roosevelt. Instead, he was simply mischief maker, and even there the magnitude of his own significance in history is obscured and clouded.

Jedediah Morse had a definite ambition. The New England manner of Congregationalism was too weak and indecisive for him. He dreamed of a church with power: not a Bishop perhaps,—at any rate he never whispered that dream to his nearest friends even in the dark:—but at any rate with presbyterian rigors of organization to curb the waywardness of independent congregationalism . And the emergence of widespread liberalism in the churches gave him his object lesson and his cue. "See what happens", he exclaimed "under these laxer ways of independency in fellowship! Notice--right here under your very noses—heresy, infidelity, and you know nothing about it!" And he made every fellow-Calvinist, take notice,and sure enough—all the ministers of the churches in Boston but one, and a great proportion of the ministers of neighboring cities and towns, beginning with the Mayflower church at Plymouth were discovered to have suspicious signs about them. They were not preaching Calvinism; they were laying undue stress on mere morality, and they had no sympathy with revival methods. What did that mean?

There were plenty of holy men of the true faith ready to see what Jedediah Morse wanted them to see, and wax indignant with him. And in 1803 a chance to put things to a test came in the dying of the Hollis Professor of Divinity at Harvard college,—a resolute Calvinist of the older school. Harvard had been the stronghold of New England Puritanism, and the Hollis Professorship was an institution of over-shadowing influence. Morse sounded eagerly the note of alarm, and gave a trumpet call of rallying for the Calvinists to save the chair from the liberals. But the liberals won the issue, and Dr. Henry Ware was elected to the place.

It has been noted that all the churches

in Boston save the Old South were found to be of the liberal order. That plainly would not do: and so through the influence of Morse and his friends a new congregation of unfaltering orthodoxy was organized, the famous Park Street Church, for so many years(alas for in later days even the Old South fell in evil ways) the stalwart buttress of unshrinking Calvinism.

Remember that as yet the war was wholly within the ranks. There had been no separation of parties: both liberal and orthodox churches were counted in the same fellowship. Perhaps this fact may be well illustrated by the circumstance that when through the influence of Dr. Morse an implacable Calvinist was settled over the Old South Church in Boston, Dr. Channing,avowed leader of the liberals,stood side by side with Dr. Morse himself to share in the installation service: and when another more aggressive anti-liberal,Dr. Codman, was settled over the Second Church in Dorchester, Dr. Channing was invited to preach the sermon. But this state of things could not go on forever, and Dr. Codman,under the influence of the sleepless Jedediah, devised the way out. Which was simply, that those ministers who were of the "true faith" should refuse to exchange pulpits with men suspected of liberalism, and those churches of positive Calvinistic orthodoxy should omit churches with suspected ministers from their lists of churches to be invited to share in councils when occasion for such arose.

Indeed it was in the calling of church councils that the mischief of schism was chiefly worked. According to the established Congregational order no church would take an important action either in settling or dismissing a minister, removing to a new location,or organizing a new congregation without inviting representatives of neighboring churches to convene and advise and counsel in the matter. It was Jedediah Morse's ambition to strengthen and formalize the authority of "fellowship" through Ministers' Associations,no less than through church councils, and much of the animus of his "alarmist" anti-heresy cry lay in, this ambition. In this,he did not make much headway: but undoubtedly the authority of church councils did become strengthened at this time, taking a new tone of inquisition and domineering inquiry in ordination and settlement cases. Inevitably the temptation to "council-packing" could not be escaped. Churches settling liberal ministers took care that a majority of churches represented in installing councils were of sympathetic spirit, in natural self-defence; while churches settling orthodox ministers selected their councils with no less definite care. And so by the gradual and yet not quite undirected tendency of "lapse of fellowship" it came about that there were two congregational fellowships in New England: one liberal—containing the Mayflower church in Plymouth, all the old Puritan churches in Boston save one, and about ninety other churches in Eastern Massachusetts—and the other conservative,the most influential churches among them being the Old South in Boston and the first church in Charlestown.

But what of the churches of the liberal order? How were they to be defined, and what was to be their destiny? The quarrel was not of their making, and the schism took place simply because their former neighbors refused to have any more to do with them. But what were they? and what should they be called?

Why plainly, the "congregational churches" of their respective communities, as they always had been,—according to their notion. For remember, these churches had never intruded dogma into their issues with their neighbors. Their ministers had not preached heresy: they simply had stopped preaching Calvinism.

But, as so often happens, their enemies picked out their name for them. And Jedediah Morse had a leading hand in this. In 1812 an innocent and innocuous Englishman wrote a "Life of Rev. Theophelus Lindsey" first of the English Unitarians in which appeared some letters from Dr. Freeman of Kings

Chapel, and other prominent citizens in Boston, giving somewhat high-colored accounts of the progress of liberalism in America. The Devil, who sometimes does things well, threw this book into hands of the Puritan Mephistopheles of Charlestown, Mass.), and straightway appeared his bomb-shell: "American Unitarianism: or A Brief History of the Progress and Present State of the Unitarian Churches in America by Jedediah Morse, D. D." Now the cat was out of the bag. These churches were not simply liberal, lax in Calvinism; they were of all things bad—*Unitarian!*

And in those days "Unitarian" meant things that made even New England liberals shudder. For the word was associated with the teachings of Joseph Priestley, anti-supernaturalism, the complete humanity of Christ and such things. "No, no!" cried the Boston outcasts from the courts of orthodoxy: 'Do not call us Unitarians; anything but that! we believe in the miracles, we believe in the supernatural birth and works of Jesus—we believe in everything that the Bible teaches: we are not Unitarians!'—and a vigorous war of pamphlets and periodicals was waged to prove, or to avert the charge which malicious Jedediah had made, that liberalism in New England meant Unitarianism.

It was perhaps the influence of Channing more than that of any other man that saved the day for honesty and courageous stand, after the first abashment of ignominy that followed Morse's bomb-shell. Channing was a supernaturalist; the name "Unitarian" was not welcome to him, and he felt but little sympathy with the gospel which Priestley preached in Philadelphia a decade or more before. But he realized that the differences between the two parties in New England must be defined in honest phrases; he realized that the essence of their differences lay in that which affected men's attitude toward the vicarious atonement through the Second Person of the Trinity: and he bravely took the stand that while the Unitarian name was not the name of their choosing, yet it was a name which, rightly defined, was indicative of their position, and worthy to be a rallying name of their cause. In 1819 was preached in Baltimore by Channing, at the Installation of Jared Sparks, the sermon which cleared the air as nothing else perhaps could do, frankly entitled "Unitarian Christianity".

Unwillingly, but with practical unanimity, the churches of the liberal party accepted the name, and took direction in the way the name had leading; and American Unitarianism,—no longer apologizing for itself, or with a secret to conceal, acknowledged that it had begun to be:—and Chapter One" was written.

A Parish on Paper

The complaint is constantly made, and perhaps not unjustly, against theological schools that they do not train men for the actual, concrete situations they will front in their future parishes. The uprising of students recently in one of the prominent theological schools of the country is symptomatic of this general dissatisfaction with present-day theological training. The writer has suggested in a forth-coming article in "Religious Education," the official journal of the Religious Education Association, several pedagogical methods by which theological training could perhaps be made more immediately practical. In general the article recommends the adoption, with certain modifications, of the "Case Method" which has already revolutionized the teaching of law. Among several suggestions the article proposes that a "parish on paper" be organized for the practical use of theological students. The idea is as follows:

A file of opinions upon living questions of the day, questions moral, social, political and religious, should be placed at the disposal of the students. These opinions should come not only from ministers already in the field but also and more especially from laymen whose ideas would in most instances bear more directly and practically upon the points at issue. I am eager to start such a parish on paper in connection

with the department of theology and the philosophy of religion in our Meadville school. I am appealing therefore to all ministers and laymen alike, who may happen to read this present communication to sit down at once—to delay is to forget!—and send me opinions, say upon the following points. or upon any others that may seem to be of importance:

1. What in general are for you the live points in modern religion?
2. What do you think a "practical religion" should be?
3. What is your idea of God? Of Jesus? Of prayer? Of immortality?
4. What is for you the right relation of the church to problems of moral, civic and social evil?
5. In what ways does the church seem to you to fail, or succeed, in teaching a practical religion?
6. What sort of preaching do men of your own occupation or profession need most?
7. What do you regard as the most important books and magazine articles which have appeared, say, in the last twelve-month and which bear upon these problems of religion?

The above are only thrown out as suggestions. The writer would be glad to receive opinions concerning any other points of importance.

Who will join the parish on paper? Communications may be addressed to Prof. F. C. Doan, Meadville, Pa.

Honors for Meadville Professors

The presidency of the only learned theological societies of America, representing all the divinity faculties of the country, the Society of Biblical Literature and Exegesis (Dr. Henry Preserved Smith, president), and the American Society of Church History (Dr. Francis A. Christie, president) is held this year in the Faculty of the Meadville Theological School. Both Drs. Smith and Christie were in New York recently to make the Presidential Addresses. Friends of the school will be glad to know of this recognition of the standing of our school among the theological faculties of the country.

Re-organization of the Church of the Messiah, New York

The annual meeting of this church, held on December 14 last, was one of the most important in its history, inasmuch as the action taken thereat resulted in the complete reorganization of its machinery of government. For years past membership upon the board of trustees of this church has been restricted bya by-law of its constitution to those persons only who are owners of pews. With the passing of years, of course, the number of pew-owners in the church, as is the case everywhere,has steadily diminished,with the result that this number for the last ten years or more has been actually less than the number of places upon the board. This has meant that the board has for years been a fixed body,composed of a few able and devoted men, who have been obliged to succeed themselves year after year, by virtue of their qualifications as pew-owners, and unable to obtain relief or co-operation because there were no other individuals in the church who were able or willing to qualify for membership. It has also meant that the power vested in the people of electing trustees as their representatives had, to all intents and purposes, been nullified. The situation became acute this year, when, as a result of death, the number of trustees was reduced to five, leaving four vacancies in the board which the church had absolutely no power of filling. The death or disability of one of these five trustees would have meant the reduction of the number of trustees to less than a legal quorum, and as a result would have paralyzed the church organization. Under the leadership of the Advisory Committee, which was appointed a year ago, this whole problem was seriously investigated this fall, with the help of competent legal advice, and as a result this committee presented to the people at the annual meeting a series of radical resolutions, wiping out the restrictions imposed by the by-laws upon the qualification for membership upon the board of trustees, and opening up such membership to any person who contributed in

any way to the financial support of the church and attended regularly its service of worship. The recommendations of this committee were adopted unanimously by the people, and a Nominating Committee appointed to nominate candidates sufficient in number to fill all vacancies in the board, and another committee appointed to revise the by-laws and bring them up to date. The most incouraging feature of this important development in the affairs of the Church of the Messiah is the splendid spirit of practically unanimous co-operation with which the innovations were carried through. The board of trustees joined most heartily with the Advisory Committee in formulating the necessary changes and making the definite recommendations for these changes to the people at the annual meeting. The people received these recommendations in the spirit or cordial approval, and adopted them with a scarcely dissenting voice. With a strengthened organization, with a re-enforced board of trustees, with a truly congregational form of government, with an ever-growing spirit of mutual confidence and good will, the ministers and people are now united for larger work and extended activities in the future. An especially encouraging feature of the annual meeting was the report of the treasurer, showing an increasing membership and a growing income, and stating that, for the first time in the period of the present ministry, the church had been able to meet all of its expenses without a deficit.

An Auto-Van Out-of-Doors Campaign for New Jersey

Northern New Jersey has eight wide-awake Unitarian churches, most of them quite young, all of them very young feeling: and they are churches in which the proverbial scarceness of men does not prevail. Most of them have Men's Clubs, and once or twice in the year they combine for an All-New Jersey Unitarian Men's Meet, (though that is not the official title) in New York.

Such a gathering was held, Monday evening, January 3rd, at Kalil's Restaurant in Park Place, with Rev. Chas. W. Casson of Boston as speaker. The attendance outran the expectations of those planning the gathering, and enthusiasm ran high. Indeed, Mr. Casson is a man whose gifts for creating enthusiasm are not slight, and as he told of the vigorous methods of the Publicity Department of the American Unitarian Association to use modern means of conveying the Unitarian good news to the people who have not found it easy to come to Unitarian churches, the interest was very marked. Especially keen was the interest of the men in the recital of the Out of Doors Campaign conducted in New England last summer, under Mr. Casson's direction, and during the evening the volunteered pledge of the use of an automobile for three weeks' service in June or thereabouts was made, and also of the service of one of the ministers to take part in the campaign. The Club will co-operate with Mr. Casson in arranging details leading up to the summer work, and a committee consisting of one layman from each church will have that and other interests of the New Jersey Men's club in charge.

After Mr. Casson's address there was general and very practical open discussion. Mr. Cyril H. Burdett, President of the New York Unitarian Club and Secretary of the National League of Unitarian laymen was present, and spoke effectively and well. Although most of the clergymen of the churches represented were present, it was interesting to note that most of the discussion was carried on by the laymen, and it was all crisp and to the point, which is as it should be.

New York Unitarian Club

The second meeting of the New York Unitarian Club for this season was held at the Hotel Manhattan. Wednesday evening, January 19th, and in point of attendance was exceptionally successful, a large and interested company gathering about the tables. This time the program had nothing to do with

"Unitarianism", save as everything that pertains to humanity is interesting to humanity. The speaker was Warrington Dawson, a very brisk and alert young journalist who spent the period from April to August 1909 with Theodore Roosevelt in East Africa, and evidently enjoyed every moment of it. At any rate he had some interesting things to say, including some striking stories of things happening during the ex-Presidential hunting-trip, and interesting revelations of Mr. Roosevelt's more personal characteristics. Mr. Dawson's manner of presentation was picturesque, and his sense of humor unfailing. His lecture was illustrated by some excellent lantern pictures taken by himself while in Africa.

A New Parish House for Unity Church, Brooklyn

Unity Church, Brooklyn, has always had a reputation for being a social and actively wide-awake institution. In this respect its ideals and ambitions have out-run its facilities; and one of the first things which Dr. Brundage urged for when he came to be its minister a few years ago, was an expansion of plant to meet the satisfaction of the ideal. Very soon a practical and business-like building movement was started, and the first stage of its accomplishment was achieved, when on the evening of December 31st a commodious and very convenient Parish House was dedicated free of debt. The service of dedication which was held in the adjoining church, was simple and informal, Rev. Caleb S. S. Dutton of the Second church in Brooklyn, Rev. Leon A Harvey, pastor of the Flatbush church, and Rev. G. H. Badger, Secretary of the Middle States Conference making brief addresses of congratulation. Very attractive music by a string quartette also proved a pleasing feature of the service, and most pleasing of all, perhaps, was a graceful poem, read by a member of the Sunday School, Miss Adelaide Nichols, daughter of Rev. William I. Nichols. We are glad to reproduce it here:

Bright does the New Year dawn upon our sight,
A clean white page unsullied yet, and pure,
Ready to bear the name of honor bright
Or to record good deeds that shall endure

Here is a fair new building for our work
Waiting for us to make it what we will,
The meeting place of earnest hearts that strive
God's best and noblest purpose to fulfill.

New Year, dawned bright with hope: new gathering place!
Oh, what a chance for steadfast work is here,
That we may write a tale of passing grace
Upon the pages of the rising year!

After the service in the church, the company adjourned to inspect the new building and share in the hospitality of the church people in a most pleasantly social way. Besides a spacious Hall which is to be devoted to Sunday School and social purposes , there is a most attractive ladies' parlor and upper-rooms for various clubs and organizations connected with the church, all very "homey" and conveniently appointed.

A Ministerial Union for Good of Community

From a local newspaper of Franklin, Pa., we quote the following:

"Most of the ministers of the city met in the Baptist church on Thursday afternoon and effected the organization of The Franklin Ministers' Association. The following officers were elected:

President—Mr. Aigner, of the Episcopal church. Vice President—Dr. Moore, of the Baptist church. Secretary—Mr. Snyder, of the Unitarian church. Treasurer—Mr. Dyer, of the A. M. E. church.

A Committee on Constitution and By-Laws, consisting of Messrs. Hetrick, Hulme and Snyder, was appointed, and the following preambles and resolution were introduced by Mr. Snyder and adopted as expressive of the purpose of the organization:

Whereas, We, the ministers of the city of Franklin, Pa., hold that the duty of the respective churches under our care includes as an essential part thereof, which we dare not disregard,

the general social, moral and intellectual life of the community, and that our offices as pastors are not wholly filled by feeding the sheep who gather with us periodically, but also necessitate our activities against the evils that would destroy the spiritual quality and moral fibre and intellectual stamina of the town; and,

Whereas, We further believe that, while holding strongly every one of us to the tenets of his own church and remaining loyal to it as the best means whereby he can carry out his purposes for human regeneration, and abating no jot of his determination to preach the Gospel in his own way, yet the end that these various churches have in view is the same, the uplift of the men and women of the community, and that such end can be best attained by united effort, after free discussion and earnest thought together in the spirit of service of man and God; be it, therefore,

Resolved, That we do hereby organize ourselves into The Franklin Ministers' Association, not for the discussion of polemic or irenic theology, or the consideration of ministerial improvement, but for the greater strength that will come through united efforts under the help of God unto the common good of the community.

———o———

The Voice Within

At dawn it called,—"Go forward without fear!
All paths are open; choose ye, glad and free."
Through morning's toilsome climb it urged the plea,—
"Nay, halt not, though the path ye chose grow drear."
At noon it spake aloud,—"Make smooth the way
For other feet. Bend to thy task, though weight
Of sorrow press thee. Others dower, though fate
Deny thy secret wish." Through later day
It warns,—"Climb on! Heights woo! The waning light
Bids haste! Yet scorn not those who lag behind,
Confused by lengthening rays that clear thy sight,
These, too, have striv'n all day their way to find."
At eve, when flaming sunset fades, O hear
Dawn's echoing call,—"Go forward without fear"

—*Anna Carlin Spencer.*

An Interesting Reunion of Unitarian and Trinitarian Congregationalists

In October eight ministers of the old congregational churches of the Plymouth Colony, part Trinitarian and part Unitarian, met in Hingham at the invitation of the minister of the First Parish, and unanimously decided to invite all the congregational ministers of both wings of the severed body of "the historic order of New England Churches" within the bounds of the Old Colony to a joint meeting.

An invitation was accordingly sent to all the ministers of this vicinity. It was signed by twelve names by the eight men who were present, and by others who desired that their names be used.

In answer to this invitation forty-seven ministers met together in the Old Meeting House in Hingham on December 14th. A devotional service was conducted by the Rev. Mr. Bradford, of the First Parish, East Weymouth. Rev. Mr. Cornish then gave a brief address of welcome. There followed the two addresses of the morning, the first given by Dr. Crothers of Cambridge, in the Old Meeting House on the "Imaginative and Dramatic aspects of a Minister's work," and the second given by Dr. E. T. Hartman, of Boston, in the Parish House and illustrated on the problems of "Housing." Dinner was served in the Parish House, Rev. Col. Anderson, of Quincy, presiding. In the afternoon, the address was given in the Meeting House by President Fitch, of the Andover Theological School, Cambridge.

Several features of this meeting are of interest. Including those whom illness or other imperative reason prevented from attending, but who wrote in unqualified favor of this meeting, it represented sixty ministers, more than half being of the evangelical wing. It was the first meeting of the severed congregationalists in the Old Colony, so far as is known, since the split in the New England Order nearly a century ago. It was arranged in ignorance of the recent meeting in Boston, and was wholly undependent of it.

We also had a peculiar historical significance. In 1805 Henry Ware was called from the ministry of the HinghamChurch to the Harvard Divinity School. His appointment was looked upon with much disfavor by the conservatives and was a chief cause of their withdrawal and the building of the Andover School. A century later the President of the Andover School, now at Cambridge, at this Hingham Meeting stands in Henry Ware's pulpit and gives unqualified assent to this friendly gathering of Congregationalists, and urges the following of every way that shall bring them all nearer together.

Communication

To the Editor of the Unitarian:

I desire to express my profound weariness with the berating resumed by the now editor of the department, "The Modern Church." The fact is Mr. Holmes is not aware of what our Unitarian churches are doing. I represent a small church but it is not one whit less alive along the lines he wearisomely talks about than he could wish it. Recently a state conference of charities and corrections was held inWilmington, the success of which was primarily due to a lady of my church and the attendance at which was one third from my church. My members go to the Social Settlement and work, to the Civic league and work, to the New Century Club and work, to the Associated Charities and work, to the Hospital board and work. To be sure, we are not out preaching socialism,because, while we believe that socialism as breathing the breath of humanity may be beyond price as offering something at present to be adopted, it is beyond reason. To be sure, we do not have the lectures in which Mr. Holmes' church abounds, not because we don't try to get them; we try and can't. This church is emphat cally at work, and I mention it because, so far as I know, it is only a typical Unitarian church. Such, where ever they are, are second to none in this emphasis upon the social meaning of religion. Why should we be so sorely afflicted with this flood of talk? The fountain of it is not fed by any other literature than the rest of us read nor by any closer conservation of mind and heart. I for one, pray it may cease—knowing alas! that my prayer will not be answered.

The whole thing needs to be elevated to a higher plan. What the present time needs more than anything else is the religious inspiration of the kind given by the pastors of a few of our churches, whose thought flies as straight as an arrow, who fuse the truth of life and make them live, who let men behold and lo! they cry out to do and dare. I account the method of Mr. Holmes absolutely valueless for the best class of minds. They ask for vision, not for a spanking. Given the vision they have the sense and consecration to apply it for themselves. For goodness sake give this man a car ticket and let him do some investigating, or is he immune to evidence and blind to the same spirit to a diversity of operation? His feet shod with the preparation of the gospel of peace, they are so shod, need to belong to loins girt about with the girdle of truth, or else he is not a soldier clad in the full armor of God.

C. A. Henderson.

A New Version of the Lord's Prayer

Our Father in Whom we live: We honor Thy great names—Truth, Beauty, Conscience, and Love. We are glad to be citizens of Thy Kingdom of Righteousness. We are here to do Thy good will. May we help to make the ideal things real. May we have each day whatever we need for Thy service,free of anxious care. May we have peace in our hearts and friendliness toward every man. May we do no harm to anyone. May all things that happen to us work together to establish noble character in us.—*Charles F. Dole.*

Symposium

Inter-denominational Comity. Can it be Carried too Far? Do movements toward inter-denominational affiliations endanger the vigor of our witness-bearing to our essential and peculiar message?

Rev. C. W. Casson, Publicity Secretary of the A. U. A.

Such movements do not necessarily mean danger to our loyalty to our particular task. Everything depends upon a fundamental realization of the truth of our message. Where this is really felt and where we recognize the necessity of playing our distinct part in the revelation of the larger truth, nothing can "endanger the vigor of our witness-bearing."

The distinct danger, however, lies in attempted movements toward affiliation which are not based upon any real union and which do not represent any growth of liberalism. Most of us prefer peace to war and amity to argument, and are often too easily persuaded to set aside our distinctness of message, which involves more or less conflict, for a position of union which is in reality only a purposeless and powerless concession or compromise.

As a matter of fact, those of our ministers who are most vigorous in their witness-bearing to our Unitarian message are those most respected by men of other faiths. There are few cases where a man who is true to his special truth, and loyal to his denominational task, does not receive the hearty co-operation of his fellow-ministers across the doctrine-line. Much depends upon the spirit in which we do our work, the love we bear our fellows, and the fact that while we are true to our faith, we do not put the supreme emphasis upon any truth, but upon life itself.

We should not make the mistake of working merely for any kind of union. When we have properly played our part, the union will come as a sequence of our work. It is something which comes inevitably as a result. In so far as we, finding ourselves in the swirl of such movements, yield to them in a spirit of common religion, we may be certain that only good can result. But where we set aside our distinctness and try to bring about a superficial union with those who do not possess the spirit of union, we are dissipating our power. Let us be true to our task, first. C. W. Casson.

Rev. Louis C. Cornish, Minister of the First Parish in Hingham, Mass.

The answer hinges on another question: what is "our message"?

We live in a new world where science is ever extending our bounderies. As a consequence, the old controversies are losing their significance with amazing rapidity. "It is not so important how they end, as that they end," for the results of modern research and scholarship are the common property of intelligent men in many churches. And further, all the churches hold certain great truths; discipleship to Jesus in reverence for the teachings of faith in God, and service to men, given most clearly to the world by him; consecration of endeavor to the world's need; the hope of human progress, and of immortality. Obviously these truths are variously taught, and God is worshipped in ways widely dissimilar; but much more important is the fact that we all worship the same God, and that beneath our differences is a far deeper unity. This unity is the Faith of the understanding heart, manifest in the perception of spiritual values increasingly since time began, and shown in peculiar beauty in the life and words of Jesus. Beneath all

controversy this faith subsists. It is like the quiet sea, deep beneath the troubled surface. Our message, it might be said also our opportunity, is to preach these great affirmations, infinitely greater than all the differences of interpretation. We hope that all the Churches, our own among them, eventually will lay emphasis wholly on these essential things,and disregard things non-essential.

It follows that every meeting that ignores differences and emphasizes agreements—and this characteristic distinguishes all interdenominational affiliations—is no less than the substance of things hoped for, and the evidence of things not seen. Such movements brush away the non-essential, and reveal the great affirmation of God's presence, of righteousness, of mutual hope, and peace.

In the question there lurks a perhaps unintentional implication. I once heard much discussion about how far men might go in ways of fellowship "without compromising their position." This was in another body. Whether "interdenominational affiliation endangers our essential and peculiar message," subtly suggests that we too have a position to defend in the good old ecclesiastical fashion; perhaps even that at times we are nervous about its safety. But surely wisdom does not dwell with us exclusively! What are we other than simply students of truth, and fellow-laborers together with God? And God Himself manifestly works with all denominations. Let us rise to the full dignity of "our message."

Louis C. Cornish.

Rev. Walter Reid Hunt, Minister of First Unitarian Church, Orange, N. J.

Co-operation and fellowship are the words which we use to translate for modern life the thought of Paul, "We are severally members one of another." The fact has been eternally true. The recognition of the fact even today, is partial,and prophetic rather than actual.

Every real attempt to bring about the recognition of the fact should meet with the hearty support of all who believe it. Unitarians are of this company of believers. "We cordially invite to our working fellowship any who while differing from us in belief are in general sympathy with our spirit and our practical aim".

If the movements toward interdenominational affiliation to which the question refers are an extending to us of the same invitation which we have so long extended to others, it.is difficult to see how we can have any desire but to accept.

I do not see how such movements can endanger the vigor of our essential message, which I understand to be substantially the message of the Prophet Micah, the Lord's Prayer, and the two commandments of Jesus.

Such movements might endanger the vigor of our peculiar message, the ethical and spiritual as opposed to the theological and formal significance of Jesus and salvation, though I venture to believe that this interpretation of the gospel message is becoming less peculiar, more universal every day.

An illustration from another department of life may make clear to us just what this danger may be. The United States does well to join in an international congress which has for its object the establishment of a peace tribunal for the settlement of differences. Such movement toward international affiliation does not endanger the vigor of our witness bearing toward our essential national message.

But to join an international congress which had for its specific object the establishment universally of constitutional monarchy might endanger the vigor of our witness bearing toward our peculiar message of democracy, "a government of the people,by the people, for the people". Fortunately there are not many such congresses being held now-a-days, and most of us are wise enough to see that our danger is not from outward affiliation, but from inward spoilation.

In the religious and theological world the spirit of toleration and sympathy is abroad. If there is danger in yielding to it, there is spiritual death in opposing it.

Our danger, like that of the nation is

not from without, but from within. The interdenominational affiliations to which we are apt to be invited will be more and more those which we can graciously accept.

W. R. Hunt.

Rev. Minot Simons, minister of the Church of the Unity, Cleveland, Ohio.

No! Why should it? If our chief business were to fight Orthodoxy, then the more the churches come together the less business will be left to us. On the contrary, our "essential and peculiar message" has to do with life, with the value to life of the free and rational interpretations of religious truth. Our issue with Orthodoxy is simply incidental to our main business. Why do we contend with Orthodoxy? In order to establish principles that will eventually bring about the very movement in question. If all the churches were to become practically Unitarian, I cannot see that "the vigor of our witness-bearing" would diminish in the least. The fact is,—Unitarianism has never been more alive than it is today, when the movement toward interdenominational affiliation is beginning to appear above the horizon.

Rev. Sam'l C. Beane Jr. South Unitarian Church, Worcester, Mass.

Do movements toward interdenominational affiliation endanger the vigor of our witness-bearing to our essential and peculiar message?

Yes, they frequently do! Your question is one of interest and practical importance. An individual answer may perhaps be best given by personal illustration. 1st, I should naturally, agree with everybody else in conceding the fact that where interdenominational affiliation allows full liberty of expression, and action, witness-bearing to our essential and peculiar message is not in the least impaired. Truth carries its own power. 2nd. But in many instances, I answer most emphatically, great harm is done by inter-denominational affiliation. Take as an instance of this, the helping on of the work of the Y. M. C. A. When I came to Worcester the local Secretary of this organization sent me a most cordial welcome to the city and enclosed, in his letter, a ticket entitling me to ten dollars worth of a variety of kinds of exercise in the gymnasium. Believing that the spirit is of more importance than the body, I called up the Y. M. C. A. by telephone to see if a Unitarian could vote at a business meeting of the organization. "*No*" was the clear-cut response, "'*the evangelical test remains.* What did I do? With thanks for the good will and kindliness of the Worcester Secretary, the minister of the South Unitarian Church wrote back as follows: "In spite of the splendid things accomplished by your organization I cannot consistently, and with self respect, accept favors from the Y. M. C. A. till the young men in my parish, followers of such men as Senator Hoar and Carroll D. Wright of this city, and Edward Everett Hale and President Taft, in the nation at large, are recognized as Christians in the full sense of the word." In the name of a real and significant liberality. I have refused to take part in a "union Thanksgiving service where the Unitarian Church is never used, and where the Unitarian minister never takes his turn at the sermon. Better a live lamb outside, than a closer union with the lion. Where the deal is square, and the opportunity equal, then and only then, can our witness bearing to the essential and peculiar message, which is ours, go on with vigor and success.

Rev. Sam'l C. Beane, Jr.

Rev. Florence Buck, Keokuk, Ia.

Movements toward interdenominational affiliation are movements in the right direction. We may, and ought to learn our own strength and our own weakness, by such contact with other religious organizations as will make clearer to us the need of our message and the scope of our work. Such contact is likely to modify and soften dogmatism; but that does not necessarily weaken the power of our message. For vigor of religious utterance is not conditioned on the ardor with which the preacher makes confident assertions. It is dependent,

rather on clearness of perception, on zeal in the search for truth rather than zeal for the triumph of one's own denomination.

There is one thing especially which everywhere and always imperils the vigor of the religious message. It is the spirit of compromise, the desire to extend courtesy or to win adherents by statements which are open to more than one interpretation. It is a danger which threatens far more those who are pledged to maintain the old, than those who are free to choose the new; but it assails all, and the closer contact of those religious bodies having fundamental agreements underlying their differences, increase the temptation. This compromise is the specious plea of those who urge, not truth, but efficiency, not principle, but popularity, not depth of conviction, but a count of heads, not the awakened conscience, but the satisfied sentiment, as the real test of success in religious work.

The greatest vigor in the utterance of our gospel will come, when closer cooperation shall convince us that the world greatly needs, not alone our peculiar message, but perfect sincerity in religious thought and speech. That vigor will come, when all learn to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

Florence Buck.

Rev. Joseph P. MacCarthy, Minister of Peoples Church, Kalamazoo, Mich.

I think not. Our message is so peculiar and so cleary defined, in comparison with the orthodox positon, that there can be no danger to us; and as for the liberal wings of orthodox bodies, we should cultivate their acquaintance and thus enable them to come the rest of the way.

As proof that there is no danger, we are now in many cases publishing our message boldly in "pulpit paragraphs" and otherwise, and as a rule, we get no challenge, no word is uttered in protest of our temerity.

Furthermore, the fact that they do not always allow such of us as Hale, Long, Eliot, to affiliate, shows that the "danger" is elsewhere. "Our evangelical" friends do not want the burden of disproving our heresies, whereas it is high joy for us to prove them as we have a chance. All we want is a chance to compare notes and the vigor of our witness-bearing should be all the more vigorous when we see how meaningless and empty are many of the phrases still passing for a religious message.

When we have these opportunities to affiliate we should not however, seek to antagonize. We do not need to. We need not precipitate a fight between sun-beams and the deep shadows of a locked room. Just get the door or window blinds open as quietly as possible, the light will do the rest.

As a matter of fact we have passed beyond the defensive stage. The other messages are on the defensive. At any rate if anyone thinks there is any danger still let them affiliate and learn the worst side of themselves or their message.

We stand for a rational worship of one Supreme Being and a sane following of every great, prophetic voice and supremely, the voice and message of the Gallilean. Surely, we should not hesitate to put our interpretation of that message and life, to the test. I think we have all to gain and nothing to lose by a friendly exchange of thought with any other people.

The people in great numbers are now awake to the wider view and we shall do well to embrace every opportunity to bear witness at home and abroad to our essential and peculiar message.

Joseph P. MacCarthy.

A week filled up with selfishness and a Sabbath stuffed full of religious exercises will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.—*Beecher.*

The Modern Church

Conducted by REV. JOHN HAYNES HOLMES

ALACK and a day, what are we coming to! What new disasters has the future in store for us? What fresh insanities will the crazy social-reform fanatics of our time undertake? Surely, it is becoming more and more evident that the church of God has fallen into the hands of conscienceless betrayers, and it is time,—aye, indeed, high time,—that her friends bestirred themselves and rescued her from the hands of those who would misuse her. For as though it were not enough for the church to provide a public platform for the exploitation of their favorite ideas by socialists, singletaxers, trade-unionists, and other enemies of the existing social paradise,—as though it were not enough for the church to enter into the field of politics and try to defeat for re-election a clerk of the New York Assembly, and into the field of industry and try to reduce the price of milk,—as though it were not enough for the church to hold great conferences for the discussion of social problems,*—here do we find these "false prophets" of a new order of things actually entering into the "holy of holies" itself, smiting the sacred altars, and blaspheming that worship of God which has brought such uplift and consolation to so many human hearts during so many ages in the past. Surely the fate of Uzzah, who "put forth his hand to the ark of God," awaits these heedless and misguided men, even though their intent, like that of the unfortunate Israelite, be "void of offense."

Some such thoughts as these, I imagine, must have sprung up in the minds of those ministers and laymen of all churches, whose hearts seem never to be inspired to quite such a fulsome ecstacy of devotion as when they hear the choir chant in solemn tones "as it was in the beginning, *is now*, and **ever shall be**," when they heard of the most recent exploit of that arch-heretic of our time—Prof. Walter Rauschenbusch, of the Rochester Theological Seminary. It would seem as though this reverent and fearless scholar had already given sufficient evidence of his hostility to the church of God, and had done enough to discredit her history and shatter her influence, in his famous (or shall we say infamous?) book entitled "Christianity and the Social Crisis," to satisfy even the bitterest enemy of organized religion. It is doubtful if certain pious clergymen will ever forgive his uncompromising statement in this work, that "the essential purpose of Christianity was to transform human society into the kingdom of God by regenerating human relatives and reconstituting them in accordance with the will of God,"—his calm assumption, which he felt required no proof but only an explanation, that "the Christian church has never undertaken to carry out this fundamental purpose of its existence" and hence has "failed" in the performance of its appointed task,—and his fearless declaration that we are to-day in the midst of a social crisis which "imperatively demands of Christianity that contribution of moral and religious power which it was destined to furnish," and that "its present efficiency and future safety are bound up for weal or woe with the social welfare of the people, and with the outcome of the present struggle." This is enough of a burden of error, it would seem, for one man to carry; and having written this one book, it would seem as though the misguided professor would be content to allow some other fanatic to play the role of "devil's advocate". But no! he must still continue his work, and add insult to injury by an undertaking so radical in its nature, that, in comparison therewith, every other endeavor to identify the church with the work of modern

*See last month's Department.

social reform must "pale its ineffectual fires."

I refer, of course, to the recent announcement that Prof. Rauschenbusch is now writing a new prayer-book for the use of that new church which he feels is about to enter upon the task of fulfilling, after nineteen hundred years of neglect and failure, the original and "essential purpose of Christianity", which, as we have seen, was "to transform human society.....by regenerating all human relations and reconstituting them in accordance with the will of God." Engaged, during all the centuries of Christian history,upon a work utterly foreign to this,—namely that of individual salvation as opposed to social redemption —the church has inevitably developed a literature of prayer, in which the true gospel of the Kingdom finds no expression whatsoever. Voicing adequately and impressively the religious ideals of Medieval Catholicism and classical Protestantism, in both its orthodox and liberal branches, the church's language of prayer,—its very vocabulary of devotion,—fails absolutely to give satisfactory utterance to the religious needs of our own day and generation. For those who desire to worship God as their fathers have worshipped him, these prayers are still helpful and inspiring; but for those who believe that religion must have some conceivable connection with modern life,must make some answer to modern problems, and must contribute some tangible service to modern social activity, and who desire, therefore, to worship God in a language which expresses their own emotions and aspirations and not the emotions and aspirations of worshippers who have long since mouldered to dust, these prayers are nothing but hollow echoes of voices long silent. We need a new prayer-book, a new language of devotion, a new vocabulary of worship. We need something which will help us so to transform our modern church services that the ghosts of previous generations of worshippers, if they haunt their accustomed places, may feel not quite so much at home, and the living, red-blooded worshippers of our own day may feel not quite so much as though in entering a church they were for the moment going through the experiences of Mark Twain's Connecticut Yankee.

And so Prof. Rauschenbusch, with all possible deliberation, has set himself to the task of writing a prayer-book, which shall express the aspirations of the new religion of the twentieth century. And a wonderful book it is to be! Devoid of all references to heaven and its promised joys,silent upon the subject of saving the heathen across the seas, containing no petitions for that work so dear to the heart of the antidiluvian Christian, the redemption of the individual soul (or in Unitarian terms, the building of character), it is to contain prayers for this world and its possible joys, prayers for the salvation of the "heathen" at our own door-steps, prayers for the redemption of the social order. Here will be petitions in behalf of child-laborers, tuberculosis sufferers, victims of slums and tenements and sweat-shops, the men and women who toil in mines and factories and stores. Here will be prayers of international peace,for adequate housing facilities in great cities, for parks and playgrounds, for industrial education, for the fair distribution of wealth, for all forms and aspects of industrial democracy and social justice. Here, in short, will be prayers which will have grown out of the needs of this century and not of the 13th, or the 14th or the 15th centuries; prayer which will voice the aspirations of the men and women of our day and our country, and not the aspirations of the men and women of an ancient period of history and a distant geographical locality; prayers which will reflect the problems of our civilization and not the problems of a civilization so remote as that of feudalism;prayers which express the ideals of the modern prophet and not the medieval priest. What wonder that the tradition-mongers are alarmed, what wonder that the defenders of "things as they are" are filled with disgust and anger and dismay! Other attempts to adapt the church to the needs of modern civilization have been bad

enough. But this is an attack upon the sanctuary, which means nothing less than the overthrow of the temple!

Such indeed it is! and hence the satisfaction, of those of us who would welcome the overthrow, at this last of the rapidly multiplying "signs of the times." For this undertaking of Prof. Rauchenbusch, after all, is only the most recent and most startling of those many "signs" which show that we are on the eve of a revolution in things religious. The day of the traditional church, which was concerned exclusively with human individuals, has gone forever, and the day of the modern church, which shall be concerned primarily with human relations, has come. The church which had no higher end than that of saving souls or building character is about to be destroyed, and the church which seeks the great end of reconstituting society is about to be builded in its place. Everything, both inside and outside the pale of organized religion, points to this new age,—this second coming of the prophet of the Kingdom of God, as it may be well called,—and blind is he who cannot see and blinder still is he who will not see. I remember how Jesus said to those of his own age who sat in darkness, "When it is evening, ye say, it will be fair weather; for the sky is red. And in the morning, it will be foul weather today, for the sky is red and lowring. O ye hypocrites, ye can discern the face on the sky; but ye cannot discern the signs of the times."—Is it not time to "join the procession"? Is it not foolish longer to protest and deny and curse? Is it not time to read the "signs of the times" and give heed? Shall we not recognize, with President Eliot, of Harvard, that "new ideas of democracy and social progress have modified and ought to modify not only the actual work done by the churches, but the whole conception of the function of the churches,"* and shall we not "get together" and find out, in the spirit of mutual understanding and good-will, what the new "function of the churches" must be, and what "new work done by the churches" this new function will involve? In the inspiring words of Prof. Doane, at the recent Chicago Conference, "Let us not be blind in this matter.—Let us face the same way, and face the right *right way*.!"

*See "The Religion of the Future."

Through Cloud to Light

When Rigi mount I sought to climb,
Seeking a vision all sublime,
The heavy cloud around me hung,
And shadows o'er the mountain flung.
The crystal petals wove a shroud
For rocks and crags, in silence proud;
And as I breathless looked around,
The Alpine heights seemed holy ground.
Through mists and cloud I upward gazed,
Cerulean sky I saw amazed;
I stood in awe before God's throne,
His mirrored face in brightness shown;
With soul entranced I turned away;
A glimpse of heaven I saw that day.
I stood upon the snowy peak,
So filled with God I could not speak!
I waited for the afterglow,
Its fading, rosy tints, to throw
Its halo o'er the lifted hills,
Whose glory through man's spirit thrills.
The sun had sunk to rest, I thought,
When lo! a miracle was wrought;
A cloud was lifted from his face,
His golden beams my eye could trace.
Such splendors lit the evening sky,
Its beauty brought the dear God nigh.
As from a dream my soul awoke;
It seemed as if an angel spoke;
"A vision this of life," he said—
The storm may beat upon your head,
As up life's paths you slowly creep,
And weary mount the rugged steep.
Yet, far above, God's light shall break,
Your sunset hours new glory take.
The way is brief through cloud obscure
Sunbeams, and not the mists endure;
And when the doubt, the pain, the tears,
As you mount upward through the years,
Are left behind with shades of night—
Then welcome Heaven's eternal light!

Dighton, Mass. A. Judson Rich.

No discussion of personalities can ever be final or very useful in a consideration of principles.—*Ex.*

For the Home

My Lady Aged Four Who Wears Glasses

Ah, quaint is the mischief-gleam quick in the eyes
Of my lady, aged four, who wears glasses;
They twinkle with frolic, each hour new surprise,
With a sheen that no star-light surpasses;
For out of heaven's blue
Dashed with evening's sad hue—
If you knew as I do,
Oh, eager and true,
How light of that blue, and the dusk melting through
Made sparkle of stars commonplace in their skies,
You would love as I love those mischief-ful eyes
Of my lady, aged four, who wears glasses.

Sometimes there is coaxing,—ah, me, such a spell
Has my lady, aged four, who wears glasses.
There is witchery rank, all disfavor to quell
In those eyes of my quaintest of lasses.
They leap from their glee
To such dire tragedy,
One melts but to see
How so sad they can be,
So sad and so wistful, and urgent,—ah me!
He's a wretch can withstand them, or coldy denies
The prize of the coaxing of those coaxing eyes
Of my lady aged four, who wears glasses.

And sometimes, o'ertaken in sins baby-black.
My lady, aged four, who wears glasses
Comes, downcast and shame-faced, as one who should lack
Not a trapping of guilt as she passes.
And out from her shame,
And the gloom of her blame,
And the cheeks' sullen flame,
And the woe of the same,
Those eyes all so downcast, yet coyly will claim
All the melting forgiveness from heart can arise,
And censure will flee for those shame-smitten eyes
Of my lady, aged four, who wears glasses.

And sometimes, as straight as an arrow can leap,
My lady, aged four, who wears glasses
Will pour from those eyes, from some source strangely deep,
A light that all other surpasses.
Oh, the love that can glow
And quiver and grow
From its ebb to its flow,
In quick tide-wave, as though
All the wealth of its life were cast in its throw;
Ah, then the rare light of love's dainty sunrise
Makes prophecy startling in those rare eyes
Of my lady, aged four, who wear glasses.

Margery's Vowels

By MARY A. THOMPSON

"IT's the very snarliest hair in the whole world!"

This is what Margery Blake used to say every morning and night, while her Aunt Louise was brushing her hair. Perhaps she stretched the facts a little, but Margery certainly had her trials, for her hair was not only long and fine and very thick, but it was full of kinks and tangles as the grapevine tendrils, or a spool of silk the kitten had played with. Beside, when a little girl walks a mile to school, plays tag all recess, and spends her spare hours climbing trees and jumping on the haymows, she can hardly be expected to keep all the snarls out of her hair.

Now though Margery could climb to the tops of the tallest apple trees, she was not (shall I whisper it?) very brave in bearing pain. When she felt a pull she would jump or scream until poor Aunt Louise was at her wit's end. Sometimes Father would look up from his newspaper with the remark, "I must take her to town next Saturday and have it cut!"

"Oh, no!" would come from Mother, then, and "Oh, not yet!" from Aunt Louise, and 'Oh, no!' from Margery herself.

Then the little girl, who really wanted to be good, would be quite patient with the snarls—until she forgot it.

One day, as she came dancing in from school, Father said, "Well, Chicken, what did you learn today?"

"I learned the Vowels," said Margery, proudly;" A E I O U. Teacher said we must say 'em over often so we wouldn't forget."

"A E I O U," said Father, thoughtfully. "Those sound to me like some of the noises a little girl I know makes while her hair is being brushed."

Margery turned rosy red and looked out of the window.

"I'll tell you," said Aunt Louise, quickly, "I've thought of a game we can

play. I'll give you five screams every time I brush your hair, one for each vowel. You can save the worst pull for O, because that sounds the worst. But when you've had all five, you must keep quiet, no matter what happens."

"Well," said Margery; and that night she sat down to have her hair put in order without once saying, "Oh, dear!"

Aunt Louise began to tell a story as usual, but the silence that followed was very unsual, indeed. It is true there were some pulls, but Margery thought them not important enough for a Vowel. At last there came a gentle A.

"That's a good choice," said Aunty, that was a hard one, I know. Now, remember, four more. Well, as I was saying, the princess"—

But the princess was nearly married before Margery could make up her mind to employ E.

"I'm glad you got that in," laughed Aunt Louise, "for now we are all through."

"Why, Aunty, and I didn't have the other three at all! What made you do it so quick and easy?"

"I thought the snarls were worse than usual," said Aunt Louise, "but never mind, dear, you can begin again tomorrow morning."

Next morning Margery reached I. But if you will believe it) and I'm almost afraid you won't) two weeks passed before she could decide to say O.

"For that ought to be very bad, you know, Aunty. And really, when you come to think it doesn't hurt so awfully. Why, sometimes I don't get beyond A. But today after I'd been in the woods and got pitch on my hair, I was sure O was all right."

"It is much nicer for me," said Aunt Louise, "but aren't you practicing the Vowels much. I don't believe you could say them all at once if you tried."

"Oh, yes I could," said Margery, and a month later she proved it.

It was such fun to walk round the big beam above the haymow! Margery had done it many a time, but this once her foot slipped, and she lay, a limp little heap, on the floor. Father ran in from the stable where he was at work and lifting her in his strong arms carried her into the house.

"I'm afraid her arm is badly broken," he said to Mother. "And she minds pain so much that I don't know how she will get through the setting."

The doctor was an elderly man who had seen many strange things. But even he was a little surprised when his patient looked up at his first touch on her arm and said very distinctly, "A E I O U!" Then she shut her eyes and made no sound nor movement till all was over, and she was lying back on the pillows in her own little room.

"Margery, dear," said Mother then, "you don't know how much you pleased us all by being so brave today."

"Yes, indeed!" cried Aunt Louise. "The doctor said you were a real little heroine."

"No one would think you were the little girl who used to cry when her hair was brushed," declared Father.

"Why, you see," said Margery, "I used up the Vowels. It hurt so when he first touched me that I thought it was fair to say 'em all at once. And then there wasn't anything more to say, so I kept still."

Margery's hair is thinner now, and it snarls less than of old, but she still remembers the Vowels. Sometimes when she is in pain, she says to herself, "I wonder if it is bad enough to say O, or had I better wait a while?" And sometimes, while she is waiting, the pain grows better.—*From the Cogregationalist.*

The "New" Old Moon

By MARY E. MERRILL

The "Man-in-the-Moon", as he looked down
On the crowded streets of a busy town,
Saw ropes of stars, on roofs and towers,
Darting fire-flies, colored fire flowers,
Revolving suns, sparkling showers of rain,
Bottled fire that foamed out in vain.
"Now all is new," though the patient old Moon
So I will away to the Highlands soon.
He cast on the river a silver glad,
The grand old Mountains he glistering made,
He sought in the woods a deep tranquil lake,
Where his reflection he knew it would take,
It was taken in profile, a crescent, 'tis true
It was *old, not electric*, but ever called "New".

Notes from the Field

First Unitarian Church
Orange, N. J.
Rev. W. R. Hunt
Minister

The twentieth anniversary of this church was celebrated with appropriate exercises on Sunday, January 16. Rev. Edward Hale of Chestnut Hill preached the sermon, and the services were conducted by the pastor, Rev. Walter Hunt. The church thus had with it the only ministers which it has ever settled.

Mr. Henry Forster Hitch, the honorary president of the society delivered an historical address, and Mrs. N. L. Handy told of the work which the women have done for the church.

The church now owns property valued at twenty thousand dollars on which there is not a dollar of debt.

It has a membership of 150,a Sunday School of 55, and this last year has been the most successful, financially, numerically,and in interest and enthusiasm, that the church has ever had.

It wields an influence in the charitable and social work of the city out of all proportion to its number of members, and has the good-will of the other denominations of the city.

It has justified the faith of its founders, and it looks forward with hope to many years of useful service for God and his kingdom.

First Unitarian Church
Erie, Pa.
Thos. P. Byrnes
Minister

Our cause in this community is moving steadily on to a larger recognition, and greater efficiency. All the regular activities of the church are in good working order, the attendance this year at the morning and evening services have been uniformly large, regular, and continuous, several new families have identified themselves with the church during the last year, so that we feel that we are getting a stronger grip on our City, and making ourselves increasingly felt in this community. We have organized this year an adult Bible class in the Sunday school, under the leadership of one of our leading lawyers, Mr. Paul A. Benson, assisted by Prof. S. A. Drake, of the local business college, and this class has added to the interest and strength of the Sunday School. The spirit of religious fraternity and sectarian hospitality is also growing in our community as illustrated by two incidents in which our church and pastor has taken part recently.

The first incident was an invitation to our Pastor, Mr. Byrnes, to exchange pulpits on Sunday evening with the Rev. J. W. Brockway, pastor of the Sanford Presbyterian Church of the City, which was accepted and carried out by both ministers to the delight and satisfaction of both congregations.

The second incident was an invitation to Mr. Byrnes, from the Erie Ministerial Association, to deliver an address upon "Civic Righteousness to a Mass Meeting to be held under the auspices of the Ministerial Association, an invitation which Mr. Byrnes,accepted and he had the honor of being simultaneously announced for this meeting by the Pastors of all the Prostestant Churches of the City, and when the time came he addressed a large meeting attended by the clergy and laity, of the City, and in its spirit and purpose it proved one of the big occasions and important meetings of the season.

All Soul's Church
Winnipeg, Manitoba
Rev. W. A. Vrooman
Minister

A short time ago we issued an appeal for funds to help us purchase a lot for a Unitarian church in this important city. We are now receiving a few dollars every day in response. Between $300 and $400 has up to date reached us. It is extremely important for us to receive at least $1,000 before spring to help make a first payment. *Fifty cents will pay for one square foot of the lot.* Whoever is anxious to hold a little valuable Canadian real estate for liberal Christianity should send a contribution at once for one or two square feet to the treasurer, Mr. Frank R. Hyde, 705 McIntyre Block, Winnipeg, Manitoba. Our congregations continue good. One or more of the newspapers every Monday prints an excellent abstract of the pastor's Sunday evening sermon. Our minister, Rev. Mr. Vrooman, has taken an active part in the recent temperance campaign, which brought twenty more municipalities of the Province under local option. He has also organized a temperance movement among the Galician or Ruthenian population of the city. We have several thousand of these people, nearly all under the social and political control of the bar-room. By interesting three of their leading men, who act as interpreters, a splendid work has been started. Weekly meetings, attended by fifty to seventy-five men have been held. The Methodist church has given the free use of one of its mission halls for these meetings. Mr. Vrooman expects to develop this into a general educational campaign for better citizenship among the foreign population.

S. Memorial Church
Worcester, Mass.
Rev. S. C. Beane, Jr.
Minister

The annual meeting was held on the evening of Jan. 3rd. Supper was served by the men of the parish at 6:30 and the business session followed at 8. That the past year has been one of encouragement was shown by the busy reports of the Woman's Aid Society, The Enterprise Ten, The Sunday School, The Boys' Club and the Y. P. R. U. In discussing the increase in membership, members expressed their gratification because additions to the church roll are frequent, and new comers appear constantly at the church services. The

pastor, after paying a tribute to the great works of his predecessor, Rev. Arthur L. Weatherly, in all the reform movements in the City, spoke of the gains of the twelve months gone by, and said that, to his mind, the annual Confirmation service. promises much for the parish, and that at the first service of this kind, at which he officiated, eleven persons. eight men and three women, were publicly received into the church. Mr. Frank A. Willard, who acted as Moderator, expressed his appreciation for the Pleasant Hour services which are held the first Sunday in every month at 12:15 under the auspices of the young Peoples' Religious Union. Mr. Andress, a teacher in the Normal School, Mr. Willis, secretary of the local Y. M. C. A., and Congressman Charles S. Washburn have been the speakers thus far. The attendance at these young Peoples services is seldom less than seventy, many adults being attracted by the program. The regular lecture course of this church has as its speakers for the present season, Rabbi. Emil S. Hirsch, Dr. James H. Ecob, Rev. John Haynes Holmes, Rev. Thomas Van Ness and Mr. Joseph Crosby Lincoln.

Unity Church
Pittsfield, Mass.
Rev. Earl C. Davis
Minister

At the close of the service, on Sunday morning January 23, eight people were admitted to the fellowship of the Church. This makes fourteen who have entered the fellowship since the beginning of the Church year, and a total of 30 (thirty) within a period of less than ten months. This is but an indication of the increasing life of the Church. The new vitality is being manifested all along the line. The average attendance is also much better, being double what it was at the same period last year.

On Wednesday evening, January 19, about 45 men met for the purpose of organizing a men's club. Of the number present 31 signed the enrollment paper, and appointed a committee to draft a system of organization, and submit a list of nominations at a meeting to be held Tuesday evening, February 1st. On the whole it seems as if this movement were reaping the advantages of the long years of quiet and persistent work., and were to justify all the effort that has been put into it.

Dighton, Mass. At the close of Rev. A. J. Rich's ten years pastorate of the Unitarian Church in Dighton some weeks ago, he sent in his resignation, which having been made final, was accepted. He had resigned two or three years ago, but the Society would not listen to the proposition. A farewell reception was given him and his efficient wife at the commodious Parish Hall which was filled, not only with his own people, but with the pastors and parishioners of all other churches in the community. The Unitarian pastors and their wives and some laymen and women of the surrounding churches—Taunton, Fair Haven, Fall River and Providence, were also present to bring congratulations by word of mouth. And those who could not be present sent letters of warm words of brotherly commendation, which were read. A musical program was rendered, and fine decorations aided the pleasure of the evening. Among the things of interest besides the remarks of local and neighboring pastors, when the time came for it, a purse of gold was presented to Mr. Rich, and the chairman of the meeting, and of the Parish committee rapped silence, and announced the action of the Parish in having made their retiring minister pastor *emeretus*, by which it claims occasional ministration, which he will gladly render. The announcement was followed by a hearty applause of the audience.

Mr. Rich has lately taken a ten weeks pleasure trip to the far west, going by way of the Northern and Southern Pacific, and Sante Fe Railroads, covering over 12,000 miles. He took the journey alone, and hesitated not to ascend and descend the heights and depths of the Yosemite National Park, and the Grand Canon of Arizona on mules backs. He spent a day also in the six mile square Sequoia national Reservation, in Maraposa region. On his return east he went from Los Angeles to Salt Lake City and through the Royal Gorge of Colorado canon of surpassing grandeur. Reaching Colorado Springs, Manitou and the "Garden of the Gods," he also took the trip to Cripple Creek, and to view of Pikes Peak, and on to Denver, Omaha, Chicago and Boston. Mr. Rich visited several of the western Unitarian Churches. His purpose was, indeed, pleasure, but he studied the country and its people as also its products, prospects, climate, soils, and architecture and its industries, in the lumber, farming and fruit raising regions and its scenic glories all of which was marvelously interesting.

On reaching home a reception was given him on his 75th birthday, at his son's home in Winchester, Mass, which was an event of deepest interest. Everything was done to make it memorable, and significant. Flowers rich and abundant, and gifts of gold both ornamental and useful were in evidence. One gold coin of the date of his birth 1834 and another of equal value, and the date 1909 were given to the honored guest both to be kept as an heirloom for the several generations, the oldest member of the family to keep them, and to pass them on. Speeches, and Poems and joy abounded.

Mr. Rich has withdrawn from the active ministry, to give himself to the study of literature, and to do some traveling. He wishes also to keep in touch with the churches, and holds himself in readiness to accept pulpit supplies, and always, when for sick or disabled brother ministers of any name or sect, as labors of love.

Mr. Rich reports prosperity to his little Dighton Church, which is revelling in the ministries temporarily of a young clergyman of great preaching power, the Rev. Mr. Bandy whose early education was with the orthodox Congregationalist. He is now taking a course of lectures at the Harvard Divinity School at Cambridge

Pilgrim Church
Attleboro, Mass.
Rev. J. H. Applebee
Minister

At its Annual Meeting held on Jan. 20, voted unamiously to join forces with the Unitarian denomination, and to join the Unitarian Association.

Since the church was formed, eight years ago, it has been independent.

At the morning service on Jan. 23, a letter was read from the Secretary of the American Unitarian Association congratulating the church upon the stand taken, and extending to it a hearty greeting.

The past year, the fifth in Mr. Applebee's ministry has been the most successful in every way.

The reports of the different committees, showed each branch of church work to be in a highly satisfactory condition.

First Unitarian Parish
South Natick, Mass.
Rev. John F. Meyers
Minister

A significant union service, in which the Unitarians and Congregationalists participated was held in this place on Sunday, December 19. At this service Rev. J. F. Meyers of the Eliot Unitarian Church, by invitation of the minister and the deacons of the orthodox church made a strong plea for a union of forces by the two Protestant churches in this town, for the sake of the highest interests of religion in this community, and outlined a plan by which this ideal might be realized. This plea was based partly upon local conditions and partly upon reasons of a purely ideal and spiritual nature. The sermon was favorably received and made a deep impression upon the large congregation present, consisting of members of both churches. It is possible that the seed of irenic thought and feeling thus sown may lead to practical results, though at some indefinite date in the future.

New Books

Recollections: by Washington Gladden. Boston and New York. Houghton Mifflin Co., 445 pages. Price $2.00 net.

There is genuine satisfaction in reading an auto-biograph of this sort. Dr. Gladden's memories go back over years of most interesting vicissitude but the chief attractiveness of this volume lies in the fact that they are memories of a man who *at the time* had keen interest, even to the point of actual participation in the striking events which he narrates of, and yet his professional positions gave him the advantage of a certain disengagement which made his view-point always effectual, and his grasp of affairs comprehensive. All his life Dr. Gladden has been classed among the constructive liberals:—never an iconoclast or pessimistic critic of parties, leaders or causes, almost never a "come-outer" from the ranks wherein he had enlisted, yet in politics, theology and social ideal he has constantly stood as a power urging inside of his church, party or class, for a more progressive policy and principle than the majorities of his church, party or class adhered to.

His public career began practically with the Lincoln campaign which opened the Civil war, and his first field of Service was in the city where Henry Ward Beecher was a dominant force. Significantly different from Beecher in temperament gifts of mind and fibre of personality, his view-points in theology and politics pretty nearly coincided with his throughout his life time. Not a radical abolitionist, he was yet eager in his interests in the anti-slavery cause; not a partizan Lincolnite in earlier days, and certainly not a thick and thin Republican in later days, yet he never quite withdrew from the party, though he later regretted his decision not to vote for Cleveland at his first election, and expresses a manly admiration for that leader in later life. Never concerned in any heresy-trial or having career jeopardized because of too heretical views, he has always, belonged to the advancing wing of the congregational church, bearing his witness staunchly for the larger ways of faith and reason in religion.

Dr. Gladden is moreover a good writer: his chapters are well selective: not every thing is told that as man of eighty busy and productive years might delight in remembering there is not the least garrulousness in any of these pages, but the matter selected for writing manifests the literary insight of a trained editor; with no unnecessary self-effacement, yet with no approach to over-egotism anywhere. And all this means that the book is a valuable contribution to that most important branch of permanent literature, as we sometimes believe,—the story of history effecting men, validly told by themselves.

Interludes in a time of change; Ethical, social, Moral. By James Morris Whiton, Ph. D. London. Jas. Clark and Co. 286 pp. Price $1.40 net.

Dr. Whiton is well known in this country as liberal, camping very close to the borderline of two religious fellowships and quite at home in either. This excellently written volume is quite characteristic of his native temper of mind, and finds an English publisher, we presume, because Dr. Whiton is also widely known in England where he has frequently visited. He is a thinker of pervasive optimism, well read in the literature of the past and well-observant of the happenings of his own time, and he sees very much good everywhere. This volume certainly ranges widely. Among the topics discussed are Ethical Progress in the Nineteenth Century, the Moral Crises confronting the Church. Self Realization, not Self Denial. The Moral Use of Property, the Ethical Significance of Money, Jesus the Ideal Man, Jesus' God Consciousness a Human Attainment, Fallacies concerining Prayer, Dynamic Immortality. Some Implications of Theism. None of these essays are long, or very thorough going. In things social as in things theological, Dr. Whiton

lives near the borderlands that separate orthodoxy from heresy. He is not a socialist, he is not a radical "progressivist", but he is not a conservative or reactionist either. "His chapteron "Jesus the Ideal Man" happened to interest us more than any other, chiefly because we did not agree with it, and deem its method of argument a most pernicious tendency. The chapter on "the Ethical Significance of Money" is thoughtful and timely.

The Transfiguration of Life; by James Freeman Clarke, Boston, American Unitarian Association. Price $1.00.

When the writer was in College a class mate loaned him Dr.Clarke's "Orthodoxy: its Truths and Errors" and straightway the process of bringing an orthodox believer into the Unitarian camp began. We have perhaps long outgrown Dr. Clarke's limitations of theology perhaps, but we cannot outgrow a sort of gratitude which makes prejudical admiration inevitable. This volume of sermons has a certain fibre of "old-fashionedness" which may not appeal to men of the younger generation. But it is pre-eminently human, and represents in many ways the most loveable side of Dr. Clarke's ministerial work, his warm heart sympathies, his fine and simple power of presenting truth in near-by parable, and his intimate knowledge of the deep things of the average human heart. The chapter titles are characteristic and illuminating: "Transformation of years", "Homes in Heaven and Earth"; God gives Forever" "From Faith to Faith" "Not by Bread Alone" "Be Not Weary in Well-doing." Fortunate is he, who reading these pages can have called up to vision that plain and homely face, and hear the ring of that uneloquent voice, and feel yet again the power of the strong personality that was behind this preaching.

The Trial of Christ in Seven Stages; A Poem by John Brayshaw Kaye, Boston, Sherman, French & Co., 168 pp. Price $1.00 net.

A preface of considerable amplitude comes first, which presents with painstaking care certain convictions of the author as to the character of Judas Iscariot, which are later woven into the texture of the poetry. Mr. Kaye is much concerned lest Judas be presumed a thief as well as a betrayer. We are not quite sure whether he makes his point or not, as one seldom takes up a volume of poetry, even on a scriptural subject, in fit mood to be argued into a conclusion of higher criticism. The poem itself falls into seven parts or stages. I. Betrayal, Arrest and Hearing before Annas. II. Before Caiphas. III. Before the Sanhedrin. IV. Before Pilate. V. Before Herod. VI. Again before Pilate. VII. The Crucifixion. It is all written in blank verse not lacking in smoothness and sometimes showing some nicety of metric diction. The scheme is somewhat ambitiously planned and logically worked out, the third stage showing perhaps the greater skill.

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